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# Missionary Herald

## OF THE BAPTIST MISSIONARY SOCIETY

(Photo: J. Sutton)

Pupils in a Malayan school at a "Christianity in Books" exhibition

# One Council, or Two?

ONE of the most important subjects to be discussed at the Ghana Assembly of the International Missionary Council is that of the relation between the Council and the World Council of Churches.

The I.M.C. was formed in 1921 as a direct result of the Edinburgh Conference of 1910. It has for over thirty-five years provided an almost indispensable medium for consultation and joint action. It includes in its membership councils representatives of missionary societies and boards of very different theological outlooks.

The World Council of Churches was formed at Amsterdam in 1948, although for ten years previously it had been in the process of formation.

IT was obvious that the two Councils would need to be in close association. In 1949 they agreed to establish a Joint Secretariat for East Asia. Three years later the Division of Inter-Church Aid and Service to Refugees of the W.C.C. began to act on behalf of both Councils in administering inter-church aid and relief in countries outside Europe. Later the Joint Committee appointed a full-time secretary, and the Research Secretariat of the I.M.C. was combined with the Study Department of the W.C.C. Now from this Joint Committee has come a plan for integration of the two Councils.

THERE are those who feel that the matter is most urgent. They claim that it would be economical in time and energy for there to be one body representing ecumenical concern and not two. The National Christian Councils of the east are by no means strong nor have they many competent leaders. These leaders should not be occupying too much of their time in attending international assemblies, conferences and committees. Moreover, it is claimed that some of these leaders feel more at ease in the W.C.C. and its Divisions and Commissions than they do in the I.M.C. and its committees, where the missionary societies and boards are so strongly represented.

One of the main arguments used in favour of integration is that it would express the theological truth that the unity of the Church and the mission of the Church both belong in equal degree to the essence of the Church.

THE main proposals of the plan of integration are:

(1) that there should be created a Commission on World Mission and Evangelism of the W.C.C., to which existing member Councils of the International Missionary Council would be affiliated;

(2) that there should be a Division of World Mission and Evangelism comparable to the Divisions of the present W.C.C.;

(3) that there should be representations of those with missionary knowledge and experience in the Assembly, Central and Executive Committees of the integrated Council.

THE scheme is not without its critics. They say, for one thing, that what is involved is not integration but the absorption of the I.M.C. by the W.C.C. They argue that there is still need for a world organization, not directly connected with the World Council of Churches, which can provide a medium for consultation between missionary societies.

The World Council of Churches is bound at times to become involved in international politics. This was made very obvious at the time of the deportation and imprisonment of Archbishop Makarios.

Furthermore, there is a fear that the atmosphere of the W.C.C. will be very different from that of the I.M.C. because of the presence of the Greek Orthodox Church which regards Christian missions in rather a different light from that in which they are regarded by Protestant Churches.

There are many missionary societies at present associated with the I.M.C. which for theological reasons would not welcome any connection with the W.C.C. The plan for integration, it is true, makes provision for bodies to be in association with the proposed Division of World Mission and Evangelism without being in membership with the parent Council, but is it likely that these conservative Protestant societies will be willing to join in spite of this concession? It is felt by many that it will be a great loss to the cause of missions generally if these bodies break away and the proposed Division is less representative of the missionary forces than is the present I.M.C.

What will be the outcome of the Ghana discussions is not yet known. The Central Committee of the W.C.C. has already received the plan and submitted it to its member councils for discussion. A committee of the Baptist Union is in consultation with a committee of the B.M.S. and the matter will be discussed both in the Baptist Union Council and in the General Committee of the Society; but whatever may be the fate of the present scheme, the W.C.C. and the I.M.C. will have to continue in the closest relationship.

# An Indian Pastor's Christmas Dinner

By PAUL RIGDEN GREEN

NO Christian pastor can relax completely on Christmas Day. For our pastor, who had shepherded the new villages into the Christian fold in the past year, Christmas was the great occasion for teaching these babes in Christ how to celebrate this wonderful festival.

To share their first Christmas with two new Christian villages was the exciting Christmas Day before the pastor as he set off on his cycle. The Indian winter sun was hardly warm then, but cycling steadily through the thick dust and sand of the cart tracks the pastor soon shed a jacket which he tucked into the bag along with his Bible and hymnbook. As he entered the first village ringing his cycle bell continuously, smiling friends appeared, one of whom wheeled away his cycle. In addition to the usual greeting the pastor added as he saluted each new convert "A Happy Christmas", to which they shyly replied using this greeting for the very first time. So this was one of the new customs, they realized. Of their own initiative they knew that the customary cup of tea should be supplemented by something special—a couple of hard boiled eggs and some sweet biscuits bought at the town.

THE warning gong sounded. The women bustled about their homes to be ready for the church service by the time the next gong sounded an hour later. The pastor went to the church and admired the paper decorations remnants of which would hang throughout the year. In addition to the one Christmas hymn they knew, which was sung three times in the service, the pastor tried to teach them one of the universal carols, but their zeal to learn the hymn by singing at full volume at the very first attempt increased the difficulty. The pastor wisely changed to choruses set to familiar tribal tunes. The simple sermon preached with the aid of wall pictures brought vividly to the new Christians the wonder of God made man and lying in a poor manger such as they used.

After the service the pastor had a disappointment for them: he would not be able to stay for the feast. What was almost a gross breach of etiquette was excused because the pastor explained that there was another new village six miles further away to which he had promised to go and it was only fair that they too on their first Christmas should have the pastor with them. Slightly begrudgingly the church members bade him farewell, for they felt that he might have arranged to take the other church service first but have the feast with them. After all the cooking would not take long, and they were that very minute going to slaughter the goat for the feast.

THE noon-day sun was now hot and the hour's cycle ride tiring. The new Christians seated under a tree were busy cutting up the meat for the feast, when they saw the pastor coming and ran to greet him. "A Happy Christmas" they too began to repeat, as a child enjoys repeating a newly-learnt word. A fire was specially lit to prepare tea for the pastor, and tea and dry puffed rice were soon placed before him.

The gong sounded twice and three times before all the members arrived at the newly-built mud and thatch church. As it was a special festival many were wearing new dhotis or saris, and all

Refugees squatting outside a Calcutta railway station

The Lushai people gave a great welcome to Dr. and Mrs. H. G. Stockley

looked crisp and clean. With hair heavily oiled and faces gleaming the congregation sat silently on the mats, except for the little toddlers. The women were obviously not yet at ease in their position of honour and equality with the men. Repeating over and over again until the illiterate members of the congregation had learnt by heart the words of the choruses, took time. The pastor making the best of his opportunity told in dramatic form all the Christmas stories, revelling in the naïve wonder of the villagers. Not till the last hymn did he realize that the shadows were lengthening and that he had fourteen miles to cycle home along sandy roads, two awkward gullies across which he must carry his cycle, and a ferry boat to call.

AT the very hint that he wanted to return home immediately all faces dropped. Why, he was the one who had led them into this wonderful faith, surely he would not so treat the traditional Indian hospitality let alone Christian fellowship. He must stay the night. They would share bedding. Not because he knew how scanty the blankets were for their large families, not because he would not enjoy their crude cooking, but because he had a wife and family who would be anxious and upon this of all days would want the family circle complete, he entreated them to let him return. They only let him go by making sure he would come again soon and by giving him a banana leaf parcel tied up with twisted grass containing raw meat to be cooked at his home.

You do well if you can cycle six miles an hour along these roads. The sun sank out of sight—the warning of darkness to follow after half an hour. Before he reached the river the pastor was compelled to push his cycle and walk the remaining miles home. He went straight to the well in his courtyard and sat beside it. The place was deserted, but a call brought out his daughter holding a lantern. Everybody else had gone to spend the evening with nearby relatives, but his dinner was ready and she would bring it. She set before him on a mat on the veranda the brass plate of rice covered with another brass plate, and added smaller dishes of curry and a glass of water. It was neither unusual nor bad manners to serve the meal cold which the others had eaten at midday. But tiredness offset by a sense of spiritual elation stayed his hand. The daughter returning to clear away found the food untouched and her father with a distant look in his eyes.

"Father, eat! Has any man given you anything to eat?"

Father smiled, but could not reply. The words of the One whom he served came to his mind, "I have meat to eat that ye know not of".


BAPTIST MISSIONARY SOCIETY

NEW YEAR

*Prayer Meeting*

WEDNESDAY 1st JANUARY, 1958

at 11 a.m.

THE KINGSGATE BAPTIST CHURCH

*Leader:* REV. GEOFFREY R. KING

## Country People Walk Many Miles to Meetings

During September last Rev. A. C. and Mrs. Elder were engaged in a series of evangelistic meetings in four different centres in the Cianorte district, Brazil.

Mr. Elder writes: "I am amazed how these country people turn out to these meetings, walking from eight to fifteen kilometres and back again after a hard day's work in the fields".

## Literature in Malaya

While Rev. James Sutton is home on furlough his work as Executive Secretary of the Literature Commission of the Malayan Christian Council will be done by Mr. Peter Lim.

Mr. Lim has recently returned to Malaya after studying at the Union Theological Seminary and Columbia University.

## Tsinan Church Revived

A Church of Christ in China church in Tsinan (12th Street) has been revived under the ministry of a recent Yenching graduate. He is especially effective with young people and has organized a young people's group of thirty, including doctors, teachers, government officials and students.

## Chinese Leader Dies

Dr. T. C. Bau, an outstanding Baptist leader in China during the past forty years, died at his home in Hangchow last September. He was sixty-five years of age.

## Asia's Uprooted Millions

It is estimated that in the Far East today there are twenty-two million uprooted Asians. Of these at least 700,000 are in Hong Kong.

Members of the Women's Conference at Kibentele to which reference was made last month

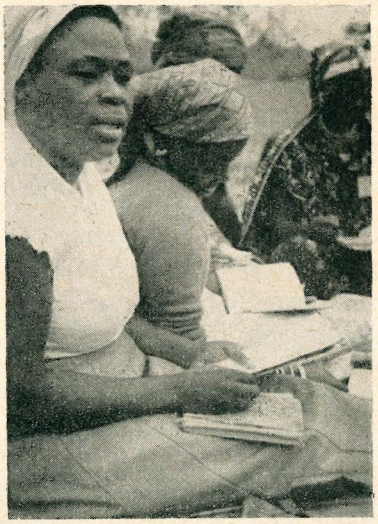
## Scottish Representative Retires

At the end of November Rev. J. D. Jamieson, M.A., retired from his office as Scottish Representative of the Society and Convenor of the Foreign Missions Committee of the Baptist Union of Scotland. For fourteen years he has rendered excellent service with real devotion. Not only in Scotland, but also in England he has won for himself a host of friends who respect his wisdom, fairness, goodness and wit.

During the period of his service annual contributions from Scotland have risen from £9,892 to £15,745, and a good flow of candidates has been maintained. His effective advocacy and courageous leadership have played a large part in this response.

At the November meeting of the General Committee the Society's appreciation of his work was placed on record, and good wishes were expressed to Mr. and Mrs. Jamieson (both of whom were present) for their retirement.

Mr. Jamieson's successor is Rev. Matthew MacLachlan, M.A., of Kirkcaldy.



Mme. Elizabeth Disengomoka leading a discussion group at the Kibentele Conference

## Our Mistake!

Miss Nancy Hart is a member of Dereham Road Church, Norwich, and not now of the Union Church, Luton, as stated in our November issue.

# Ministers of Different Denominations Train Together

By M. ANN EMMOTT

ABOUT eight miles south of Calcutta on the main road leading to Diamond Harbour is situated the Oxford Mission Compound. Originally a country district, this area has developed in the last few years into a suburb of Calcutta, and the green playing fields of the compound are virtually the only stretches of grass left. It is in the north-east corner of the compound that the Union Theological School is situated.

The buildings used by the school were occupied during the war by the R.A.F., but were taken over ten years ago by Bishop Hubback who opened his Divinity School there. After three years the Bishop's Divinity School became the United Theological School—an interdenominational training school for future ministers, priests and deacons of the Bengali Church.

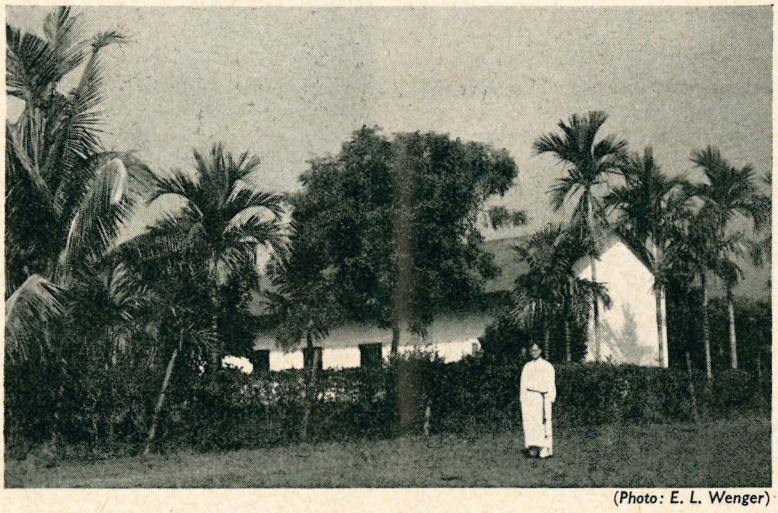
This is not the first venture of this kind in which the Bengal Baptist Union has had a share, for earlier a similar school had been held in Khulna, and later at Krishnagar. Rev. K. C. Das had been the B.B.U. representative at these schools, but this year he retired and we were sent here in his place.

THE Principal of the school is Father Carleton of the Oxford Mission and though there are only two permanent members of staff, other people, including the Rev. E. L. Wenger of Serampore, do part time lecturing. The school is a small one; this year there are twelve students. The great advantage of this is that much individual work can be done with them. They are all Bengali speaking and come from various churches all over Bengal (East and West). This year there are two from the Church of India (Anglican), four Baptists, four from the United Church of North India (ex-Congregationalist and Presbyterian) and two Methodists. Each student is supported financially by his church and in this way he is more fortunate than a theological student in England. Although there are so many denominations represented, yet there is a spirit of unity and happy fellowship.

The subjects studied at U.T.S. are very similar to those of theological colleges elsewhere and the course lasts three years. The educational standard of the students is not high—many have not even gained their school final certificate, equivalent to the General Certificate of Education. Those desirous of entering the ministry and of a sufficiently high educational standard would in all probability go to Serampore College, but the U.T.S. caters for those who would make capable ministers but who have lacked the chance of a good education.

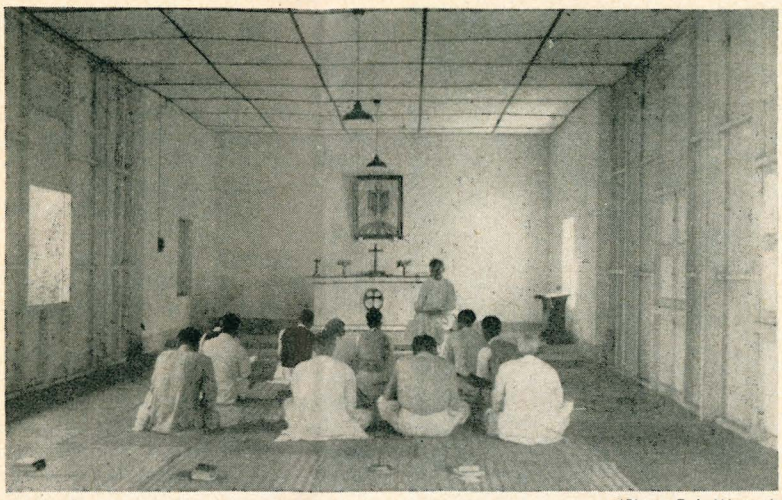
THE day starts early in the school with matins (or morning prayers) at 5.15 a.m. (summer and winter). This service and others are held in the chapel attached to the U.T.S. which is also the Parish Church of St. Peter. At 7.15 a.m. the students again gather in the chapel for silent meditation when they spend half an hour in prayer and Bible reading. At 7.55 a.m. morning classes start and continue till 11.10. Each morning there are four classes. Before the midday rice meal a quarter of an hour is spent in intercessory prayer, with a different subject each day of the week. After the meal and a midday rest there is one more class at 2.30 p.m., an hour's gardening from 4.5 p.m. and evensong at 6.30 p.m. The second rice meal of the day follows evensong, and at 9 p.m. the day is closed with family prayers.

Apart from the routine work of each day, however, much practical work is carried on by the students. Sunday services in neighbouring churches are conducted by them, and regular visits are made to the



(Photo: E. L. Wenger)

The Principal of the Union Theological School outside the chapel



(Photo: E. L. Wenger)

At prayer in the chapel

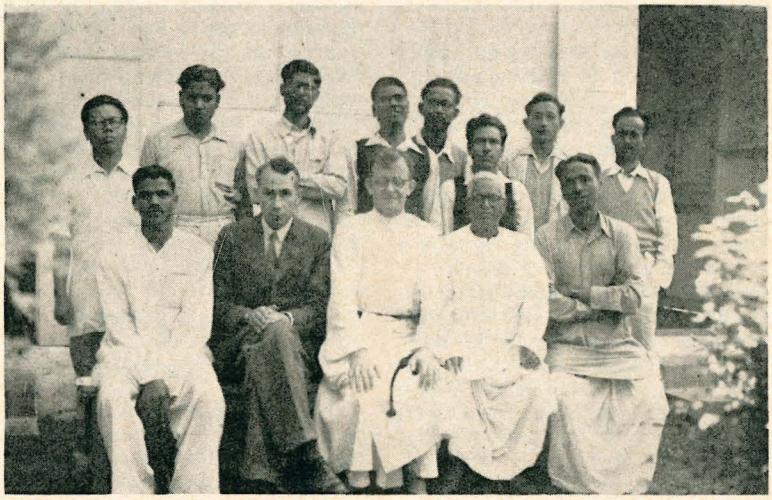
nearby Salvation Army Girls' Hostel to conduct worship there. A new venture has been the commencement of services for Hindi speaking people of the vicinity in the Parish Church. These are led by one of the students who can speak Hindi. Sunday school work is carried on by some of the students, others sell Christian literature and books, while in the dry seasons open-air work is carried on in the nearby villages, often with the aid of film strips or a group of singers. The students also help with local parish visiting.

QUITE apart from this practical work carried on in U.T.S., a whole year is devoted to practical work with a village pastor or priest, so that the students may have first-hand experience of church life before actually entering the ministry themselves. This means that although only three years are spent at the training school, the training period actually lasts four years. No external examinations are taken by the students, but internal examinations are arranged for first, second and third year students.

From the above time-table, it will be noticed that a good proportion of time each day is devoted to worship in the Chapel. Most Free Churchmen are unused to prayer book worship, and also to the discipline which is maintained in the school. Though at first the regulated hours of worship may seem unusual, experience has shown that past students, who are now ministers in the Bengali Church, are grateful for the opportunity of joining in with such worship. Certainly there is great value in it. As there are some Anglican students in the school, it is not possible to arrange communion services for all students together.

Every Sunday morning the communion service is held when Anglican students partake, and once a month a Free Church service is held led by local Baptist, Methodist or U.C.N.I. ministers in the Parish Church, when all other students are able to partake. When the Church becomes united this problem will immediately be solved.

What then is the value of such a training school to the Church in India, and in particular to the Church in Bengal? Without this and other similar schools, many men who felt called to the ministry would be unable to take any training due to lack of higher education, and in a country where more and more trained leaders are needed, the value of U.T.S. is quite considerable. In the past ten years many men have completed their training and are working in small villages and towns throughout the State. We ask your prayers for these men and for all those in training.



The staff and students. On the right hand of the Principal is Rev. E. L. Wenger; on his left Rev. K. C. Das

Dr. and Mrs. H. G. Stockley with Lushai nurses and Miss E. M. Maltby and Miss K. A. Cox

# Good Progress in Church and School at Kandy, Ceylon

In a letter Rev. Stephen Wellagedera refers to the progress of the work at Kandy, Ceylon. In just over a year there had been fifteen baptisms. At the time of writing twelve others were being prepared for baptism and church membership.

The morning services at Kandy are conducted in Singhalese, and the average attendance is about sixty-eight. For the evening service in English the average attendance is about eighteen. Both congregations, however, are substantially larger than in the previous year. Each Thursday evening there is a prayer meeting.

Earlier in the year a special evangelistic effort was held, the meetings during the week being well attended. A Gospel van was rented for the Evangelical Youth Fellowship. Mr. Wellagedera adds: "Inquirers from Buddhist families are very few now".

Since he has been serving in Kandy the school building has been enlarged by the addition of an upper storey seventy-five feet long and twenty-five feet wide. The school caters for the very poor children whose parents are unable to contribute towards the cost of the new building. Some of the children, indeed, have no regular homes or legal parents. In raising the necessary fund Mr. Wellagedera is having the full co-operation of the teachers.

In faith they are also launching on a new building scheme for the church buildings. It is proposed to demolish the old school buildings and erect a manse and ancillary buildings on the site.

## Services Resumed in Shantung

The Baptist church in Shantung was able to resume services early last year. By 14th July a new building was erected and on the following Sunday thirty people were baptized.

# Deacon was

The mission hospital at Ntondo, Belgian Congo, is without a doctor. But the people of the district keep it busy in all departments.

Why do the local folk when they are ill prefer to be treated in this no-doctor hospital?

"I believe," writes Miss Mary Hitchings, "there is a Doctor whose Presence is felt although unseen."

Miss Hitchings quotes some cases in a letter.

There was Ebula Jean, a deacon of the church, who went into the hospital with chicken pox. He was given the usual treatment. But, instead of getting better, he grew steadily worse.

One day, at 3 a.m., Miss Hitchings was called to the isolation ward. Ebulu Jean's relatives were dressing him in burial clothes. Crowds of people outside were wailing.

Miss Hitchings found that he

# Christian
# Refuse

One of the problems of missionary work in tropical Africa is illustrated in a recent incident at Bolobo.

A village carpenter, a Christian, discovered that the thatch of his hut was on fire. He therefore called on his neighbours who were standing by watching to help him to extinguish it. But without exception they refused.

He then tried to rescue some of his possessions from the interior of the hut. Several articles he brought out were already smouldering, so he appealed to his neighbours to deal with them while he went back to save more. But again he was met with blank refusal.

Consequently he lost his hut and most of his possessions. He was a married man with a large family including one invalid child. They tried to make themselves as com-

## given Poison

was practically without pulse. But he responded to stimulants and began to recover.

It was found later that Ebulu Jean had been given a poisonous African medicine.

"Today," writes Miss Hitchings, "he was standing up preaching in the out-patients' service—a living witness to the unseen Doctor whose touch has still its ancient power."

Then there was Bopoto Pierre, a ten-year-old boy with double pneumonia.

When he was taken to the hospital, the disease was so advanced that it seemed unlikely that the latest forms of treatment could do him any good.

"Much prayer was offered for that youngster," writes Miss Hitchings, "and gradually his condition improved and, after three weeks, he returned to his village well and strong again."

Rev. A. A. Wilson receives gifts of seeds from the children of the Westoe Road Sunday School, South Shields

## Neighbours to Help

fortable as they could in a small work-shed he used for his trade.

Two employees of the B.M.S. station happened to hear of their plight and went along to see what they could do. They were able to arrange for them to be housed and receive food.

Why were the neighbours unwilling to help? Some who watched the home burn were members of the church! The refusal to help was due to a belief held by the tribe that the carpenter was a member of a family of witches.

The two workmen from the mission station were members of another tribe, so had not the same fear. But they had to face ridicule and disapproval.

The ancient superstitions and customs are not easily eradicated, even among members of the Christian community.

## People Baptized Through Fear Go Back to Paganism

The Ba Teke country is one of the most backward areas in the district served by the mission station at Bolobo, Belgian Congo.

There are now only a few Christians in the Ba Teke villages. Yet, years ago, large numbers of people were baptized. Most of them went back to paganism.

Miss Margaret Tivey, after a visit to the territory, writes: "We always had crowds to listen to us—before they went back to their palm wine.

"The pastor of the region said that, when he was young, the preaching was all 'Repent for the Kingdom of Heaven is at hand' and that many asked to be baptized through fear of judgment. When they believed that judgment was not round the corner, they had no further use for the Church or the Christian way.

"I feel strongly about these so-called 'conversions' through fear. Unless one learns to love God, then one's faith can so easily be shaken.

"It has reminded me again of the necessity of real teaching in the Church both before and after baptism.

"In one village, there was only one Christian, a man, but he was teaching two inquirers—his wife and a younger man. The younger man was baptized.

"There are now two Christians in that village. It's slow work, but I believe it's sure!"

## A New Way to Raise Funds

The church at Yardley, Birmingham, has devised a novel way of helping B.M.S. funds.

During the summer Mr. Norman, the Missionary Secretary, organized a car tour to a local beauty spot. Car owners in the church interested in the B.M.S. were asked to give their services and petrol for about a twenty-five-mile run.

The other people paid for the privilege of going on the run, in this case about 3s. 6d. per head. All the money raised went straight to the B.M.S. funds.

# The Bahamas

By LEILA McMILLAN

AFTER the Revolutionary War some Americans were still on the side of England; and a band of these people, who were known as Loyalists, went to the Bahamas to live, taking their slaves with them. After a time many of the Loyalists returned to England, leaving the Negroes in the Bahamas. Today the descendants of these Negroes make up the larger part of the population of the islands.

Prince Williams, a slave from South Carolina, heard and answered God's call to go to the Bahamas to tell his people there of Jesus, the Saviour. One of the leading streets in Nassau, Meeting Street, derives its name from the chapel he erected there.

In England, which had become the mother country of the Bahamas, God's spirit was likewise moving. In 1834, just twenty-seven years after Robert Morrison went to China as the first Protestant missionary to that country, Joseph Burton, from London, went as the first English Baptist missionary to the Bahamas.

How mightily God blessed the work of the pioneer missionaries, and of others who followed from England, in bringing His message of salvation to these waiting islands. Today there are Baptist churches in every inhabited island, with twenty-two in Nassau alone; and the Christian faith of these people finds spontaneous and living expression.

ONE midsummer night when Dr. McMillan had just come in from an out-island trip with our Bahamian pastor, he and I went for a little walk in front of our home. It was a beautiful, moonlit night. As we walked we heard a young Bahamian riding his bicycle down the street singing softly:

*O holy night; the stars are brightly shining;*
*It is the night of the dear Saviour's birth.*

Such beauty reminded him of that holy night!

One day I went with my husband to the wharf where the small houseboats land, bringing in produce from the other islands in the Bahamas. Directly in front of us I saw a recently finished houseboat laden with its cargo. Above its doorway were these words: "In God we trust. God is love".

When we told one of the boatmen that we hoped he was a Christian, he said, "When He comes, I'm ready," and began reading the tract we gave him. While there are many who have heard and have gladly received the Word, even Jesus, there are multitudes who have not come to Him for salvation; and the forces of evil are ever present.

SOON after the First World War the limited missionary force from England was withdrawn, leaving the work of the churches with the Bahamians. They welcomed the help of Southern Baptists, not only in the evangelistic work of the churches, but also in the development of missionary organizations for different age groups.

One of the Girls' Auxiliary leaders said: "I slept with *World Comrades* under my pillow last night. At our first meeting with the girls we had three present; at the second there were nine; and at the third there were twenty-three." Her testimony is

(*continued on page* 11)

*Size:* The total land area of the nearly 700 islands and 2,400 bays is about 4,404 square miles, scattered over more than 70,000 square miles of sea.

*Capital:* Nassau, on the island of New Providence.

*Population:* Estimated at about 87,000, with Nassau and New Providence Island totalling about half that figure.

*Government:* A system analogous to Great Britain, with the governor appointed by the British Crown.

# Congo Converts Must Attend These Classes

"JESUS findeth Philip, and saith unto him, Follow me."

Jesus is still calling men and women to follow Him today, not only here but in lands overseas. In Congo you will find these 'followers', as they are called, in nearly all the towns and villages within reach of a mission station, in fact, wherever there are Christians; they are one of the signs that the Church is living.

A man or woman, boy or girl, comes to the pastor or missionary saying "I want to follow Jesus"—what lies behind it? There will be a great variety of different influences. Some people will have come from a Christian home, and it is the witness and teaching of a Christian father and mother, or perhaps uncle or grandmother, which has made them want to follow. Others will be children from our mission schools, who first heard about the love of God from their teachers and classmates. Others will have come into contact with the gospel through the hospital, coming in for the birth of a baby or the illness of a close relative. For others it may be the influence of a Christian friend in their own village which has set them seeking after God.

BUT, whatever the way in which he has been called to follow Jesus Christ, the Congo follower must show that he is in earnest. He will be enrolled as a member of a followers' class, and be expected to come along regularly to the meetings, usually held weekly. Some of the followers' classes are led by African pastors and deacons or missionaries; others will be taken by a responsible church member in their own village.

Many of the followers are coming out of complete "heathen darkness" and they need to learn right from the very beginning about the Christian faith—the nature of God, the coming of Jesus Christ, something about His life and teaching, and so on. The follower is expected to attend classes for at least a year, and as he learns about God let us pray that he is also learning to know God as his Father and Jesus Christ as his Saviour and Lord.

HE must learn, too, how much of his life is inconsistent with the Christian revelation. Drunkenness, immorality, polygamy, witchcraft—with all these he must make a clean break. Lip service is not enough: it is not until the Christians of his own village or district can testify to the fact that he is sincerely trying to follow Jesus Christ, that his name will be sent in as a candidate for baptism. Then he will be interviewed by a little group of church leaders, who by questioning him will try to find out if he understands what it means to be saved by Jesus Christ and to come into the fellowship of His Church, if he is prepared to carry his cross in following his Lord.

And so he comes at last to the joyous day of his baptism. This is not, of course, the end, but rather the beginning of a new life in Jesus Christ. There are great numbers of Africans starting out on the Christian way. In Léopoldville, the capital, baptisms are about fifty a month. Pray for these babes in Christ, that they may be built up in the knowledge and love of our Lord and Saviour.

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## The Bahamas (*continued from page* 10)

typical of the hearty response and co-operation on the part of those assuming responsibilities of leadership in these organizations.

On every hand we were reminded of the urgent need of a Bible school where God's Word could be studied and preparation made for better service for Him. The Foreign Mission Board responded to this great need and made possible the opening of the Bahamas Baptist Bible Institute in Nassau on 15th September, 1953, to serve all of the Bahama Islands.

DR. JOHN MEIN, the first president, and Mrs. Mein, retired missionaries with years of seminary experience in Brazil, were God's chosen and prepared ones for building the foundation of this Bible institute.

The institute had been renting its quarters, in a quiet, beautiful spot; but in February of this year the first unit of a new and permanent home was officially opened. Begun in July 1956, the building was financed with funds from the 1955 Lottie Moon Christmas Offering. The property was purchased with allocations from the 1954 Offering.

Now working with the institute are Rev. and Mrs. Emit O. Ray and Rev. and Mrs. Otis M. Brady.

The missionaries also publish a newspaper, *The Baptist Messenger.*

We are thankful to God for what He has worked, is working, and will continue to work for His people in the Bahamas through His Spirit's moving upon Southern Baptists, hastening the fulfilment of His Word: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea".

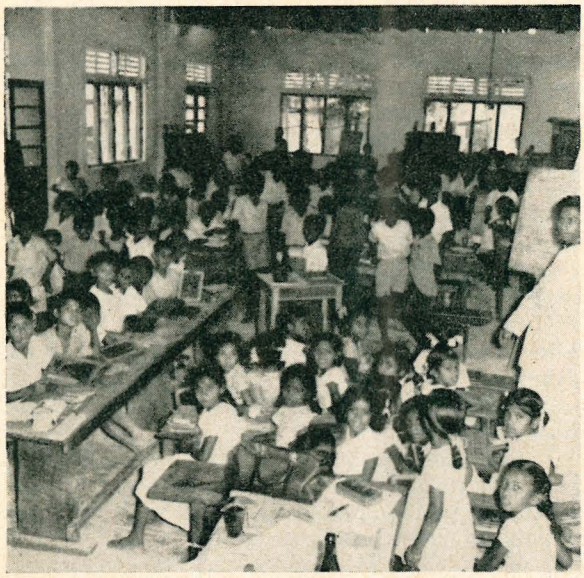
(*Reprinted from "Commission"*)

# Old and New at Kandy

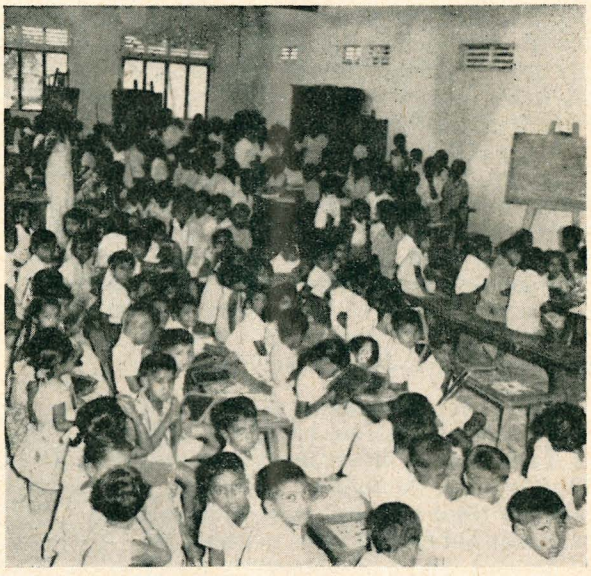
The pictures below were sent to Britain by Rev. Stephen Wellagedera (see page 8). They show, in contrast, part of the old school premises at Kandy, Ceylon, and part of the enlarged new building.

The infant class with its teacher in the old school building

Mrs. Wellagedera taking a class in the old school which has been in use for over eighty years



A section of a class in the new hall which measures 75 feet by 25 feet



Other classes in the new building. The problem of overcrowding is not yet solved!

# 54 Converts Baptized

Dr. and Mrs. Wyatt welcomed back at Yakusu

Last November fifty-four candidates were baptized in the Yakusu district. One service was held on the B.M.S. station itself for the youths and girls and a few women. The other was held at a village up the river where most of the adult candidates lived.

In the same month Miss Alice Wilkinson with Dr. and Mrs. S. G. Browne made a ten-day tour of an area usually under the supervision of an African pastor. This pastor, one of the older ones, had fallen ill. The missionaries conducted five baptismal services and attended to various church matters.

Miss Wilkinson reports that good progress is being made in the Yakusu district, the staff working happily together. The new missionaries have soon settled in. "It is difficult to think that they have so lately come to us," she says.

# Budget up by £13,000

At the November meeting of the General Committee approval was given to the Estimates for Expenditure for 1958. These involve the spending of a record amount, £332,317.

It is proposed again to draw on the proceeds of the Congo Land Sales to the extent of £22,000, so the amount to be raised from all other sources will be £310,317, which is £12,917 more than in the previous year.

The need for increased spending is due to the continued rise in costs at home and overseas. Once again the budget is a "holding" one, making no provision for real advance.

When it is recalled that last year there was a deficit on the accounts to the extent of £9,730, it will be realized that the raising of this new amount will be no easy task. Nevertheless the Society believes it can be done.

In presenting the Estimates, the Finance Committee spoke of its full awareness of all that is involved, and affirmed its reliance upon Almighty God and its belief that the churches will respond to this contemporary missionary appeal.

## Bible School for Women

A Bible School for Women will be held at Carey Hall from 21st to 24th April. The subject for study will be Isaiah, chapters 40-55.

Here is an opportunity for fellowship and study, under the leadership of the Carey Hall staff. The fee for the School will be £2 13s. 6d., including registration.

Further details may be obtained from The Principal, Carey Hall, Selly Oak, Birmingham, to whom also applications for registration should be addressed.

## Christian Books Scarce in China

A recent Japanese visitor to China has commented on Christian publications, which he found to be too few. He looked over books published since 1950 and could find nothing that was really scholarly. He said: "I felt something wanting when I saw one theological student's dormitory room and could find almost no books which appeared to be theological works. I found very few books suitable for ministers when I looked over the book shelves of several ministers."

Miss Margaret A. Killip, B.A., formerly of China, has now gone to Delhi for teacher-training work

# A Missionary at Home

*This article, recording a missionary's impressions of life in Britain on returning after a term of service overseas, was first written for a church magazine. Believing it to be of interest to a larger circle, we reprint it here.*

**By P. E. T. BRIGGS**

WHAT is the reaction of a missionary returning from the field, as he travels around the homeland?

One is impressed by the material prosperity and high standard of living. The dowdy bombed sites with their profusion of weeds have been replaced by impressive office blocks. New schools and flats seem to have far exceeded what was built in the inter-war years. New paint replaces old, and in the home itself what were once considered luxuries have become necessities.

This may be why many people complain of being hard up. The ready cash has been invested in home improvements and expensive holidays. Saving is not as important as it was because of good pensions and health schemes, and in any case money in the bank depreciates in value. Hence the illusion that money is "tight".

The world has become a smaller place and man is coming to realize what the Church has always preached, the unity of mankind. With improved communications we realize much more than we did our inter-dependence. What was said by Dr. Sangster at the recent Methodist Conference is important here. Are we as Christians justified in thinking about shorter hours, and bigger pay and improved conditions, when other parts of the world are suffering from refugee problems, malnutrition, standards of living that scarcely support human life, and the problems evoked by races living together?

IT is perhaps from this direction that the challenge of our age comes. Our grandfathers fought for freedom of congregation, freedom of the press, education for all and the vote. Thanks to their efforts we enjoy a life which to them was but a hope. Should we now sit down and echo the words of Luke 12:19, or should we not rather continue their campaign on a wider front, and pioneer the development of what we already enjoy in other parts of God's world?

It is at this point that the missionary societies come to hand as ready instruments to be used by us in our desire to stand alongside our Christian brothers in other lands. The Church which we went to establish has been formed. We are no longer just sending out evangelists to preach to others. We are sending fellow workers for the Church in the land to which we go.

Whether in Congo or in Britain our task is the same. We acknowledge God's saving grace, and we seek by His Spirit to proclaim this grace to our neighbours. The Congo Church's responsibility for preaching the gospel in Congo is at least as great as that of the missionary society. They need our prayer support as much if not more than our financial support.

# ACKNOWLEDGEMENTS

(To 14th November, 1957)

**Donations**

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* W.S.R. A little for a good need, £4; Anon., £3 3s.; Anon., £7 10s.; Anon., £1; Baptist Reader—Doncaster, 10s.; Anon., £5; Anon., 10s.; Muswell Hill "in memory of Mrs. Cardwell", £1; Anon., £5; J.C.M., £10; Anon., £5.

*Medical Fund:* S.A.C. for Lepers, £2; Anon., for lepers, £1.

*Famine Relief in India:* "C," £100

*Freightage on Wants Boxes:* Anon., 4s.

*Gift and Self-Denial Week:* Anon., 2s. 6d.; Anon., £1; T. J. and K. H. Johnson, £5; Anon., £1 10s.

**Legacies**

The following Legacies have been gratefully received in recent months:

| | | £ | s. | d. |
|---|---|---|---|---|
| *October* | | | | |
| 16 | Miss H. S. Vinson ... ... ... | 500 | 0 | 0 |
| 17 | Wm. Linton ... ... ... ... | 300 | 0 | 0 |
| 28 | Miss Mackenzie ... ... ... | 9 | 1 | 7 |
| 30 | Miss M. G. Leonard ... ... | 196 | 13 | 3 |
| 31 | J. O. Butterfield ... ... ... | 27 | 18 | 0 |
| | Benjamin Tull ... ... ... | 105 | 12 | 9 |
| *November* | | | | |
| 1 | Miss M. P. McIntosh ... ... | 153 | 7 | 6 |
| | Mrs. F. Jenks ... ... ... | 50 | 0 | 0 |
| | Miss Dorothy Goddard ... ... | 106 | 9 | 10 |
| | Arthur Nelson (Interest on Capital Legacy) ... ... ... ... | 1 | 18 | 4 |
| 7 | Miss May J. Findlay ... ... | 200 | 0 | 0 |
| | Miss M. Witherspoon ... ... | 400 | 0 | 0 |
| | Mrs. Ethel Sullivan ... ... ... | 50 | 0 | 0 |
| | Thomas Wadd ... ... ... | 10 | 0 | 0 |
| 8 | Miss Ellen Styring ... ... ... | 50 | 0 | 0 |
| | Frank Smart Geary ... ... ... | 10 | 0 | 0 |
| 11 | H. Parkins ... ... ... ... | 100 | 0 | 0 |
| 13 | Miss Jessie Mills ... ... ... | 100 | 0 | 0 |
| 11 | Jane Ann Clark (For Angola Evangelical Mission) ... ... | 11 | 14 | 1 |
| | Miss C. K. Duncan (ditto) ... ... | 327 | 13 | 0 |

# FELLOWSHIP IN PRAYER

**Based on the Prayer Calendar**

*1–4 January:* On 1st January New Year United Prayer Meetings are held in London and provincial centres. Your prayers are asked that day for the work of the Society, its officers and committees. Pray that fresh spiritual power may be given to ministers and church members in this country. Give thanks for news of increasing vitality in the Younger Churches and pray for their members, especially those where witness is difficult. Remember the work of the World Council of Churches.

*5–11 January:* On Sunday the Communion Offering is taken for the Widows and Orphans and Retired Missionaries Fund, and the Universal Week of Prayer begins.

Pray this week for Chinese Christians, remembering especially the leaders of the Church of Christ in China, of the National Christian Council and of local and provincial Christian Councils, and of the Baptist Federation. Pray for imprisoned Chinese Protestants and their families and for those who have been released. Pray for the Bible House, Shanghai, and for all who distribute Bibles and Christian Literature. During this and following weeks remember former B.M.S. missionaries in China, now retired.

*12–18 January:* Pray for churches in the province of Shantung and for all believers baptized during the past year, remembering especially Christians in the former B.M.S. areas of Chouts'un, Peichen, Tsinan and Tsingchou. Pray for all who witness to the Gospel and for those who are influenced by their witness. Remember the students and their teachers in the university and medical school at Tsinan.

*19–25 January:* Pray for the churches and their witness in the province of Shansi, especially at Taiyuan, Sinchou, and in the Kuohsien and Taichou areas. Remember all Christians working in hospitals and schools.

*26 January–1 February:* Pray for the churches in the province of Shensi, for new members, and for those who are preparing for baptism. Remember especially Christians in Sian, where the hospital is still functioning, in the Sanyuan area, and in Fuyints'un and Yenan. Pray for the four inter-denominational theological seminaries and colleges which train most of the ministers and evangelists for China—at Peking, Canton, Nanking and Ch'engtu.

# MISSIONARY RECORD

### Arrivals

14th October. Miss E. M. Maltby, from Lungleh, and Miss G. M. Seymour, from Cuttack.
26th October. Dr. Muriel Rigden Green, from Berhampur.
27th October. Rev. N. A. and Mrs. Outlaw and two children, from Sambalpur; Miss I. V. Wright, from Udayagiri; Rev. R. L. Morgan, from Baraut; and Mr. and Mrs. R. F. B. Preston, from Dinajpur, East Pakistan.
2nd November. Dr. and Mrs. D. H. Wilson and family, from Pimu; Miss M. E. Hitchings, from Ntondo.
6th November. Mr. and Mrs. A. R. Stuart, I.M.E. Staff, Kimpese.
15th November. Miss E. D. M. White, from Ecole Grenfell, Yalemba.

### Departures

19th October. Miss G. E. Lowman, for Ntondo, by air.
24th October. Mr. and Mrs. P. Cook and two children, for Ntondo; Miss M. M. Pringle, for Wathen; Miss V. M. Parry, for Lingungu.
25th October. Rev. A. L. and Mrs. Suter, for Trinidad.
31st October. Dr. and Mrs. J. T. Gray, for Bolobo.
9th November. Rev. R. F. and Mrs. Tucker and family, for Delhi.
15th November. Miss D. J. Styles, for Palwal; Dr. and Mrs. J. W. Bottoms, for Chandraghona; Miss S. M. Le Quesne, for Barisal; and Mrs. R. C. Cowling, for Colombo.

### Births

20th September. At Ranaghat, to Mr. and Mrs. D. H. Emmott, a son, Philip John.
19th October. At Mussoorie, to Rev. G. H. and Mrs. Grose, a son, John Howard.
24th October. At Jagdispur, to Rev. R. H. and Mrs. Whitfield, a daughter, Diane Margaret.
31st October. At West Hartlepool, to Rev. F. and Mrs. Stainthorpe, a son, John.

### Death

19th October. At Godalming, Rev. M. E. Aubrey, C.H., M.A., LL.D., D.C.L., Honorary Member of General Committee.
31st October. At Bognor Regis, Mr. G. D. Hooper, Honorary Member of General Committee.

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FEBRUARY 1958 PRICE FOURPENCE

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# Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

Schoolgirls at Wathen, Belgian Congo, gazing at a picture of Jesus

# Caribbean Kallaloo

THE Baptist Missionary Society was only twenty-one years old when it became involved in work in the West Indies. In response to appeals from Jamaica, John Rowe of Bristol was sent out in 1813 to supervise and organize evangelistic activities already begun by George Lisle, a freed slave from Virginia, and Moses Baker, a mulatto barber.

The extraordinary efforts of William Knibb and his colleagues on behalf of the Jamaican slaves both before and after emancipation have become part of Baptist history. It is largely through them that the name "Baptist" is so respected in the West Indies, so much so that many nominal Christians claim to belong to our denomination.

Today the Society's contribution to the West Indies is limited, and designedly so. Jamaica has a well established Baptist Union and a Baptist Missionary Society. The Baptist Union has within it some 235 churches with a total communicant membership of about 25,600. There are some 43 pastors. Recognizing the importance of a well trained, well equipped ministry, the B.M.S. gives its support through the Calabar College, Kingston, for which it provides the principal and a tutor, and through the Calabar High School.

In Trinidad we have seven missionaries, two at Port of Spain and five in the South.

THE islands of the Caribbean are much in the news at present on account of the inauguration of the Caribbean Federation and the royal visit connected with it. The Federation is one step forward towards nationhood, and should bring a certain measure of economic relief.

(*Photo: J. R. Hulme*)

Maracas Bay, Trinidad

That there is need for considerable improvement economically is evidenced in the poverty of so many of the people. This poverty is probably the principal factor in a situation which has driven so many to seek a brighter future by emigrating to Britain. And the Caribbean area can ill afford to lose the skilled labour of its more energetic and enterprising citizens.

One effect on our own work may well be the changed situation at Port of Spain. The new capital of the Federation is to be located here. To it will come statesmen from all over the world. Trinidad will set the fashion in morals as in other matters for the whole of the region.

A VALUABLE aid to the understanding of affairs in the Caribbean is provided in a new book from our own Carey Kingsgate Press: *Caribbean Kallaloo* by J. P. Hickerton (3s. 6d.). Mr. Hickerton, now minister at Eastwood, Nottinghamshire, has contributed quite a number of articles on West Indian affairs to *The Manchester Guardian*. He was in Trinidad from 1947 to 1954 in the service of the B.M.S. and so has first-hand knowledge of the area.

In a lively and witty manner he describes the islands of the Caribbean one by one: Trinidad, Tobago, Grenada, St. Lucia, Barbados, and Jamaica. The political history of the islands is concisely outlined in one chapter, and in another a brief account is given of the work of Christian missions. One of the most fascinating sections of the book is that which deals with African religion especially as it manifests itself in certain of the "Baptist" sects. The social and economic aspects in the life of the people are ably discussed, and an attempt is made to assess future prospects.

The view point of the author, and the spirit in which the book is written are indicated in the closing paragraph:

"In a cartoon drawn by Low in *The Manchester Guardian* it showed men laying the foundation stone of the new Dominion of Ghana, and below it the caption, 'What will they build upon it?' But an apter caption for the West Indies will be: 'What will be the corner-stone of the new nation?' Will it be sugar, or oil, or the heritage of African traditions or education, or political wisdom? If it be one or all of these things it will be in vain, 'For other foundation can no man lay than that is laid, which is Jesus Christ!"

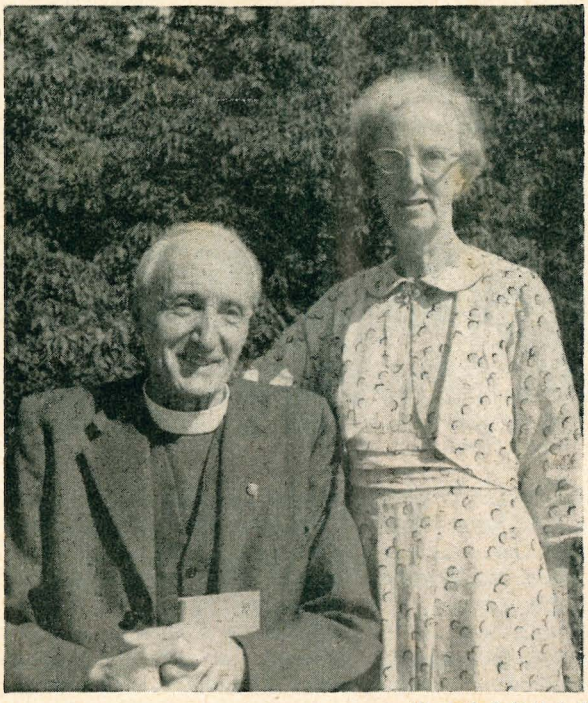
Let us hope that the book will be widely read.

# Queen of the Hill Stations

By E. G. T. MADGE

"QUEEN of the Hill Stations"—that is the name inhabitants of Mussoorie like to use of their town and the surrounding hills, and a beautiful place it is, though Darjeeling and many another hill-station likes to think of itself as the best in all India. To B.M.S. missionaries, Mussoorie represents relief from 120° F. heat in Delhi and district during May and June; it stands for the Language School at Landour, and examinations; for Union Church where Rev. T. S. and Mrs. Howie have laboured faithfully since 1937; for Wynberg and Allen schools, where Rev. W. J. and Mrs. Biggs have worked since 1940, and "The Deodars" where the annual missionaries' retreat is held.

I joined over thirty North India missionaries in their retreat on 26th to 29th September led by Dr. J. M. McKelvey of the United Presbyterian Mission. In glorious weather, with an autumn nip in the air, we met to study the Word of God and pray together. On plain stations, with only two or three missionaries, and with no other station nearby, one longs for a wider spiritual fellowship, for a decent piano and someone to play it, and a chance to sing hymns in English. The generosity of friends in the United Kingdom makes it possible for three retreats to be held in various parts of India, one or other of which all our missionaries and Indian church leaders can attend. "Deodars

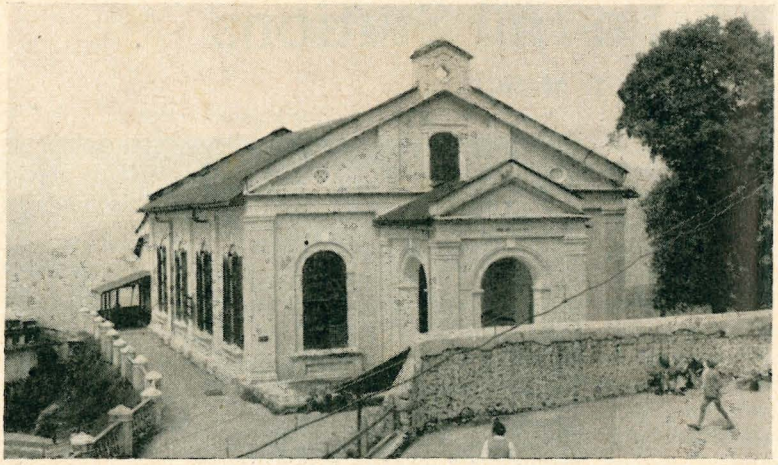


(Photo: E. G. T. Madge)

Rev. T. S. and Mrs. Howie

(Photo: E. G. T. Madge)

North India Missionaries at the Retreat at Mussoorie last September



The Union Church, Mussoorie (*Photo: E. G. T. Madge*)

1957" was an extremely successful retreat, and all who attended went away praising God for His presence and blessing.

SUNDAY, 29th September, was Harvest Festival in Union Church. The building was full, about half the congregation being boys and girls from Allen and Wynberg schools. The new principal of these schools, who succeeded Mr. Biggs a few months ago, is a Baptist from Australia, a keen evangelist, and he enriched the worship on this occasion by playing on his recorder. The fruit, flowers and vegetables together with the offering went to the Landour Community Hospital for its work among the hill villages. Mr. and Mrs. Howie have now officially retired from active service but they are continuing to serve in Mussoorie in the summer months, and are planning to spend the winters in the warmth of the plains, helping whatever church invites them. They are not planning to return to the United Kingdom in the immediate future.

Rev. W. J. and Mrs. Biggs are also veteran missionaries, having spent twenty years in Orissa and Patna before Mr. Biggs became Principal of the Wynberg Homes Society in 1940. This Society runs two schools for boys and girls of the Anglo-Indian and other communities and has a fine record of evangelical witness in which Mr. and Mrs. Biggs have played a big part. They too are nearing retirement, thus breaking the link between the B.M.S. and the school, though the friendship will remain.

Returning to Delhi and Calcutta from Mussoorie was something of an anti-climax but it is good to remember that in the hill-stations, as on the plains, the gospel is being preached and men and women are being won for Christ.

# Young Indian Baptist Doctor Joins Staff at Palwal

IN 1942 and the following years a Loan Scholarship Fund was raised in memory of Dr. Bowser, who had lost her life at sea while returning to India to the work she loved. This fund was to help Indian Christian girls of the Baptist community who were desirous of taking a medical training.

It was a very happy occasion when on 1st July of this year Dr. Iris Dwyer, the first holder of the Loan Scholarship, joined the staff of the Christian General Hospital, Palwal. It was in the Women's Section that her mother had taken her nurse's training many years before.

Iris was born in Gaya. Her home was a truly Christian home, and it was from that background that she has developed into a fine Christian woman.

At the age of four years she started off to the mission school to be under the care and teaching of Miss Philcox. Four years later she was admitted into the Gaya Government School but two years later went to Patna and was admitted into the Angus Girls' School, once more coming under the influence of Baptist missionaries.

She took her matriculation from the Government School, Gaya. After this rose the question of her future. All her interests were in literature and she longed to take her B.A. Looking back we can see God's guidance in her father's desire that she should be a doctor.

Applications for a seat in the University for her

(*continued on page 27*)

## African Pastor has 108 Baptisms in 4 months

For four months last year, the African Pastor Koli himself led the church work at Pimu in Belgian Congo and a missionary writes of this brief ministry:

"His teaching, preaching and personal witness made an enormous difference to the life and work of the mission and the surrounding district.

"Increased congregations, new inquirers for baptism, suspended church members seeking restoration, greater devotion to work on the part of the teachers and an increased sense of responsibility and purpose among the nurses were some of the fruits of his all-too-brief stay."

During the four months, Pastor Koli made two tours of the district and baptized seventy-two inquirers.

At the mission there were another thirty-six baptisms. Among those baptized there were four student nurses, three nurses' wives and four station workmen.

## Hall as Memorial

A hall has been built at Bolobo, Belgian Congo, as a memorial to the Rev. Wallace Arr, a missionary who died there.

It will be used for classes of thirty to forty, for showing slides and for smaller meetings.

The new building is forty feet long and twenty feet wide. It is made of brick and has a green tiled roof. Before long, the mission hopes to have electric light installed.

## Progress at Bembe

Senhor Avelino Ferreira informs us that the new school buildings at Bembe are almost ready, and that the work there is progressing favourably.

There are 272 boys and girls in his school. Of the forty-nine who sat official examinations last session forty-six passed.

Ladies of the Park Road Church, Peterborough, making articles for "Wants Boxes"

## Manchester man's gift used in West Indies

Seven years ago Mr. Arthur Robinson of Moston, Manchester, sent out a concertina in response to a request from an evangelist in Jamaica. He has now heard from Rev. R. E. Rhynie about the use to which it has been put.

Mr. Rhynie writes: "You will be surprised to know that when I requested and received the concertina, I knew nothing about playing it; and when it came, I could not find anyone here to instruct me. However, I set to work and got to know the names of the keys and thus started to feel out a few tunes; but the progress was very unsatisfactory. So I contacted an officer of the Salvation Army in Kingston, and he offered to get a tutor for me from the Army's headquarters in London; which he did, and so I began learning properly.

"Now, thank God, I have not yet reached the stage of an expert, but He is getting His glory out of it. In the picture, you see my wife standing beside me. It is a precious piece of music: everybody likes to hear it. My wife sings and I play.

"It has been to Turks Islands with us. When you sent it to me I was engaged in the dry goods trade, but the Lord called me out of it in 1953 to enter the Christian ministry as a pastor. I obeyed and was ordained the same year and went to the Turks and Caicos Islands as a missionary, representing the Jamaica Baptist Union."

Rev. R. E. and Mrs. Rhynie

# Church Organization in Congo

By HAROLD J. CASEBOW

IT was the aim of the Congo pioneer missionaries to establish a truly indigenous Church in Congo. Their first task, therefore, was to translate the Gospel message into the language of the people. This was begun by the translating of hymns and portions of Scripture. By 1888 the first whole Gospel (St. Mark) was translated and printed, and in 1893 the New Testament was added. These were followed quickly by other portions of Scripture until in 1926 the Kikongo-speaking people of the lower Congo possessed the whole Bible in their own tongue.

It was not enough simply to translate the Bible and hymns. People had to be taught to read them. And so it came about that the early Congo evangelists were known by the double name of teacher-evangelists. Theirs was the dual task of teaching and preaching. From the very beginning school and church work have gone hand in hand as inseparable companions. Now, with the coming of State lay schools, we see the beginning of the break up of this close connection.

THE rule of the Church has been—not always strictly enforced—that all candidates for baptism and church membership, especially young people, should know how to read. In the early days, with little rival reading-matter, the Congo Christians grew up as the people of the Book. They knew their Bibles. This is not so true of the present generation.

Much of the strength of the Congo Church has been due to its lay workers. The Church is rich in the number of men and women devoted to its cause, both in rural areas and in large townships. Through their energy and devotion they have kept the work alive and thriving, even when there was no pastor or evangelist in charge. In towns such as Léopoldville, Thysville and Cattier busy men employed in factory and office give unstintingly of their time and energy to help the pastors in the tremendous task of ministering to the crowds who throng the churches.

THE early missionaries saw that it was of the utmost importance that the Church should be self-supporting if it really was to become part of the very life of the people. There should be no question of other loyalties due to recurring financial assistance from outside. This meant that teacher-evangelists were poorly paid. They had to depend on their efforts in gardening or trading to support

Rev. H. J. and Mrs. Casebow

themselves, and thus remained on the same economic level as the people they sought to serve.

Village church offerings were paid into a central fund from which the evangelists over the whole area were paid regardless of whether the village contributed more than their pastor was receiving. This strengthened the tie linking all the villages together into one united Church with the Mission Station as the centre.

As time went on, because of the long distances of travel, it was found advisable to group a number of villages together (average ten or twelve) around one village as the Communion centre to which Christians would gather together to discuss church business and partake of the Lord's Supper.

In the Wathen district today there are about a dozen of these centres and probably not quite as many in the Thysville and Kibentele districts. Once a year a general assembly is held at the Mission Station where general church matters are discussed and policy determined.

THE three lower Congo churches of Wathen, Thysville and Kibentele are represented on a Church Council linking the three churches to-

gether. It must always be remembered that when a missionary talks of the Wathen church or the Kibentele church he speaks of the church of a district of at least one hundred villages.

Léopoldville is about one hundred miles from the Wathen, Thysville and Kibentele districts and is separated from them by the large Sona Bata field of the American Baptist Mission. The B.M.S. has, in the African part of the city of Léopoldville, three large churches composed of many Christians from the B.M.S. lower Congo field, from Angola, from Swedish and American lower Congo fields, and from many areas up river worked by B.M.S. and other Missionary Societies. The fact that most of the young people attracted to Léopoldville and other industrial centres have been trained by Missions (Roman Catholic or Protestant) has contributed immensely to all that is best in these places.

In 1953 we were faced with the task of creating a united B.M.S. Church in Léopoldville out of these diverse elements, and especially of linking together the Kikongo-speaking group with the up-river Lingala-speaking group. The Kikongo-speaking Christians were at first apprehensive lest it would mean a lowering of their standards and an ousting of their language. The pastors of the three churches were encouraged to speak both languages and Christians were asked to join the nearest church to them regardless of whether the pastor was from the upper or lower river. Many of the deacons and church workers did likewise and used both languages.

This willingness to try and speak in the other language contributed greatly to the success of the operation. Lingala-speaking women were delighted when their Kikongo-speaking sisters attempted to conduct meetings in Lingala. They knew then that they were no longer despised. The three city churches were linked together by a Synod composed of three missionaries and four members from each of the three churches—the pastor, secretary, treasurer and a woman deacon.

The Synod meets once in three months when matters of policy and finance and any difficult problems facing individual churches are discussed and decided. It is the Synod that calls and pays the pastors.

Nkondolo Therese, a deacon of the Wathen district church, taking part in a women's conference at Kibentele

IN 1956 a conference of B.M.S. missionaries working in Léopoldville and the lower Congo invited the Congo Church to form all-African Church Councils. This they readily agreed to do. An African Church Council in the Wathen, Thysville and Kibentele area was formed and linked up with a similar one in Léopoldville. The hope is that these councils will eventually link up with representative groups of the churches in the adjoining Swedish and American fields and so form a Lower Congo Consultative Church Council.

An attempt was made by some Missions, including the B.M.S., to form an all-African Consultative Church Council for the whole of the Belgian Congo. This, however, did not meet with the approval of the majority of the Missions in the Congo Protestant Council (C.P.C.). It was felt by many that as the C.P.C. had just opened the way for Africans on the Council there was, therefore, no need for a specific African Church Council. It will be a sad thing if this action of the C.P.C. should draw the attention of the Congo Church from the one thing that at the moment is urgently needed—the building up of the Church of Christ in Congo. If Missions were suddenly to be withdrawn from Congo there is no organized Church structure that would take the place of the C.P.C. and from this point of view "the Church of Christ in Congo" is a misnomer; there is no such structure. But there can be and it can most satisfactorily be realized by the creating of all-African regional Church Councils, as described above, and becoming linked together throughout the Congo. In this way a truly representative African Consultative Council could be created and the Church in Congo become truly indigenous.

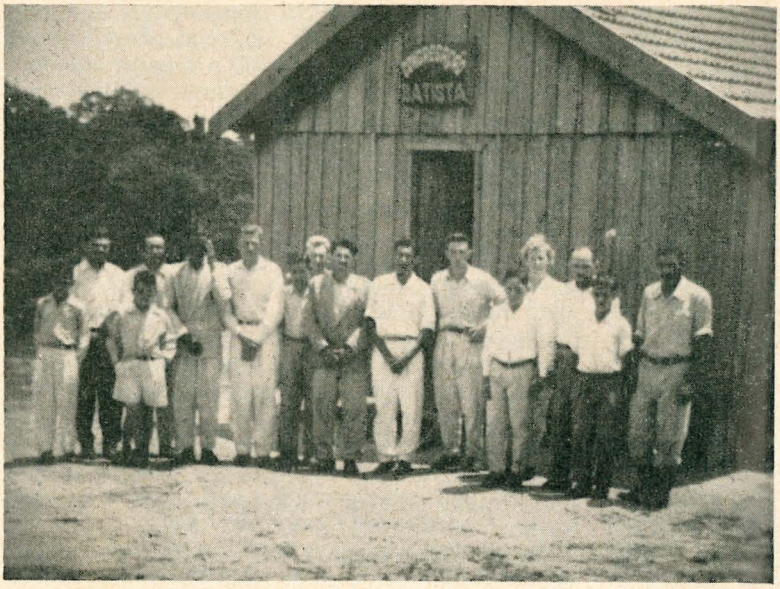

**BAPTIST MEN'S MOVEMENT**

***Annual Conference***

***Swanwick***

***14th – 16th March, 1958***

Full particulars and booking forms from:—
*Mr. K. W. Bennett, 93 Gloucester Place, London, W.1*



(Photo: A. C. Elder)

A study group outside the Baptist chapel at Terra Bôa, Paraná, Brazil

# Cianorte Church Grows

Since the organization of the Baptist Church, Cianorte, last June definite progress has been made with the work in Paraná, Brazil.

Over forty members have been received by transfer and sixteen by baptism. The average monthly collection is about £37 10s. A special collection for state missions amounted to £6 15s.

During September last, Rev. A. C. Elder preached thirty-four times, mostly on farms under the open sky at night, but also at private houses and by the roadside. There seems to be no difficulty about getting together a crowd of one hundred and fifty or so, and people listen attentively.

Two more congregations have been organized, one at Sao Tomé and one at Cruzeiro d'Oeste, a larger town than Cianorte but still hopelessly disorganized.

At Terra Bôa, Mr. Elder baptized a young Congregationalist (aged 27) who had become convinced of the truth of believers' baptism. He thinks he will make a good leader in the church.

In addition to this pioneer evangelistic work, Mr. and Mrs. Elder are concerning themselves with such problems as literacy, nutrition, hygiene and infant-care.

## Handing Over

"These are days when we are gradually handing over work to our African colleagues," writes Mrs. Salmon from Kibentele, Belgian Congo.

"At this station, all the work in the hospital and the dispensary, and all the day schools—central, regional and company—are in the hands of our African colleagues. The educational work is in the care of Lula Pierre, our Kimpese-trained schoolmaster; the church work is in the hands of a church council for we have no African pastor or other trained man to lead it.

"We are busy with the Bible school—and ready to be called in to help with the many problems which arise in all departments."

# Belgian Congo Set Example t

The Congo has one doctor for every 30,000 inhabitants, and one medical assistant for every 1,400. The co-ordinated goodwill of Government medical services, Missions, philanthropic organizations and private companies has made the territory an example for most other countries in Africa south of Sahara.

The most spectacular success has been in the fight against endemic diseases. In 1930 medical examination of about three million natives revealed 36,000 cases of sleeping sickness; in 1956 only 1,600 new cases were detected among six million people examined by itinerant medical teams.

Tuberculosis, syphilis, leprosy and malaria are now on the wane. Today the sick go to the doctor or the medical agent of their own free will; and their better appreciation of the benefit of medical science has helped greatly in securing the general improvement in health standards.

# Girl Problem —

A 56-year-old picture of a mission school at Léopoldville, Belgian Congo, shows between thirty and forty naked girls decorated with strings of beads.

Today, French-speaking Congo girls announce over the radio, serve in modern European shops, nurse in fine hospitals, write for periodicals and marry the men who sit in the Council with the Governor General.

Yet, Congo still has thousands of villages where women are kept ignorant and in their tribes.

Some of the finest schools in Congo are run by missions for girls in cities and on stations, but great numbers of girls in the bush are not being educated.

B.M.S. regional schools have few girls. Most parents will not

# Health Services rest of Africa

Medical care is never refused. The Congo now has 560 hospital beds per 100,000 inhabitants, against only 400 for the same number in Belgium. This figure compares favourably with other underdeveloped countries: Mexico has 111 beds, Egypt 109, Ghana 55, Nigeria 40 and India only 25 per 100,000 inhabitants (U.N.O. statistics).

Total official health expenditure in 1956 was about frs. 1700 million ($34 million), without taking into account the money spent by companies and philanthropic organizations. The native population is about 12.1 million.

Last year the World Health Organization spent the equivalent of frs. 460 million for medical assistance to 1,500 million people in underdeveloped countries. This amounts to thirty centimes per inhabitant compared with frs. 130 per inhabitant spent by the Belgian Congo Government.

(*Belgian Congo Today*)

# Congo Version

allow girls to leave their village and sleep in the village where the regional school is situated.

Many girls now leave their villages on visits to the towns and cities. Most of them return, but many remain in the big centres. Some of them are caught up in the swirl of the life of the streets with their shops, bars and brothels.

A village woman offered herself as a candidate for training in the Kibentele Bible School as a church leader. She has several children and, for financial reasons, she could not be accepted.

When she heard the decision, she stood up in her church meeting and said: "Maybe God is pointing out to me that my work is to wake up the sleeping women of my own village."

(*Photo: A. C. Elder*)

Five candidates for baptism at Terra Bôa, Paraná, Brazil. (Among them is the young Congregationalist mentioned in col. 1.)

# Young Baptists can attend European Congress

Berliners are building a new "Deutschlandhalle" which will seat 12,000 and have three restaurants, terraces and gardens. It is here that the European Baptist Federation will be holding its great Congress from 26th–31st July, 1958.

The city authorities are eager to welcome young Baptists to their city and are making generous offers to make it possible for young people to go.

The B.M.S. and the B.U. are planning to take one hundred young people to join in the Congress! The programme includes several special youth sessions.

When the Congress is over it will be possible for the young people to go on to a Summer School to be held near Utrecht in Holland from 2nd–16th August. The centre which will be used there is in the middle of delightful forests and is a modern building luxuriously equipped. It is an ideal centre for excursions to the art cities of the Netherlands and to the Zuider Zee.

Bookings for the Summer School only will, of course, be accepted.

The cost of these Continental holidays has been announced in the Summer Schools brochures. Applications should be made to the Rev. A. Stuart Arnold, B.M.S., 93 Gloucester Place, W.1.

## Norfolk Baptists

Mr. Charles Jewson's new book *The Baptists in Norfolk* (Carey Kingsgate Press, 7s. 6d.) is not just another of those Baptist county histories. It is an excellently written study of a piece of English social and religious history and deserves to be read widely outside Norfolk itself.

Of course it deals with Norfolk, and with the origin of its Baptist churches, rightly giving pride of place to St. Mary's, Norwich. Every Baptist church in the county will wish to possess at least one copy.

But no one now writing or speaking on the history and principles of British Baptists can afford to overlook the evidence given in it of Baptist faith and practice in the seventeenth and eighteenth centuries.

# Chinese Religions Studied in Hong Kong

THE Christian Study Centre on Chinese Religion, recently established in Hong Kong, has issued notes on the present religious situation in that crowded island on the threshold of China. The notes record the impressions of the Director of the Centre, Gerhard M. Reichelt, and his assistant Hsu Tas-i, after a three months' tour.

They discovered that there had been remarkable changes in Buddhism during the last five years. The many monks who came from China and filled the local temples and monasteries as refugees after and before the Communists had taken over, have gone to other places, especially to Formosa, where there are better opportunities.

Quite a number of monks and even nuns have gone back to society. Many of the younger ones feel that life in the monasteries is very unmodern, too passive or without any real significance, and with the greater freedom under the new situation in Hong Kong they have managed to break away and succeeded in finding jobs in factories and other kinds of employment.

BUDDHISM is still a strong religious influence in Hong Kong. But the leadership seems to have passed from the priests to the laymen who have temples of their own where they gather for worship and study, the so-called Chu Shih Lin, or Buddhist Laymen's Societies. The real leaders of the Hong Kong Buddhist Association are also lay Buddhists, and at a big meeting recently, only one monk and a few nuns were present.

The monasteries too are well kept, and the abbots and the few remaining monks enjoy a big following of devoted lay-men and women. This, of course, is more convenient than having the monasteries full of monks, or to run a Buddhist academy, but Buddhism without a sufficient order of monks is apt to decline.

The abbots seem moreover to be more "original" than representative of higher Buddhism. One of the more successful abbots has long hair (as a Taoist priest), two fingers cut off, and the form of a rosary burnt into his chest: a "Lama Monk" from North China professing the Mitsung, or School of Mystery, has a whole congregation all by himself.

IN China the situation for Buddhism and religion is improving. Representatives were sent to the great Buddhist World Congress in 1956 in Rangoon in commemoration of the 2500th anniversary of Buddha's death. Some great undertakings as a result of this meeting have been successfully completed, such as a new Buddhist Dictionary edited in Japan, but there are no signs of the expected general Buddhist revival after the great Jubilee.

*(Photo: G. R. Pallant)*

A street sleeper in Hong Kong

Of Confucian institutions, there seem to be four larger ones in Hong Kong. Two have regular meetings and lectures for the promotion of Confucianism. But schoolwork is the most important means of fostering Confucian culture. Apart from this rather limited Confucian influence, a number of leading Chinese scholars both at the University of Hong Kong and new Chinese colleges strive to create a new interest for Chinese culture among their students.

On Confucius' birthday the various Confucianist bodies gather for a special celebration.

The most important place in Hong Kong is Kung Shen Tang, or the Confucian Hall, where there is a middle school and a lecture hall for the meetings of the Confucian Association.

Most of the leaders are teachers at the school and elderly gentlemen of the fine, old, scholarly type.

They were very friendly and polite. When asked whether Confucianism was a religion, the answer was definitely no.

THE most interesting aspect of religion in Hong Kong today are the many Taoist and Syncretistic Societies. Quite a number of them have come from China during the last ten years. They often have their temple halls in the top floor rooms where the rent is comparatively low even in central areas. Here the members gather regularly for worship. In some places both men and women dress in Taoist liturgical robes, and they all take turns two and two or all together in the conducting of the service.

Spiritual guidance is sought through the use of mediums, the planchette (writing in sand) and other modern forms of spiritism, which are practised along with the old methods of divination and soothsaying. The spiritual messages are carefully noted down, and later on collected into books which become the "bible" of the sect. The deity that sends most messages occupies the main altar. In most cases this seems to be a Taoist deity called Lu Chu, who originally was an official under the Tang Dynasty.

In one place they had received a message from Christ, stating that both the Catholics and the Christians (the name of Protestants in China!) belonged to His Church!

Even Christians have been drawn into these societies. A former prominent member of the Church and in Chinese politics, confessed that the spiritual world did not become fully real to him before he was able to make the contact with the divine through spiritism. Now his whole life was directed through the guidance and the messages he received from the other world. Even a painting, a Chinese scroll on his wall, he had received in this way.

SURELY there is a challenge in this demand for "spiritual realism" which is known even in the West in the form of Spiritism and spiritualistic revivals!

Charity work on an impressive scale is carried on by most of these societies, and the Taoist background shows itself in that some of them engage in divine healing and the free distribution of Chinese medicine and herbs.

The healers receive a number of sick people in the temple on certain days and at times of the day—usually in the evening, when they are free from their daily work. First they fill themselves with the heavenly breath, or healing power, by worshipping in front of the altar, through magic gesticulation (like the Boxers), charms and deep breathing. Then they turn to the patients who have gathered in great numbers.

The treatment consists of the laying on of hands, massage, the reading of charms and powerful words, and sometimes prescriptions are dictated with closed eyes to a secretary who later provides the patient with the Chinese medicine free of charge. Everything goes on in a quiet, natural and reassuring matter-of-fact way that is very sympathetic, and one has the impression that the healers, men and women, are filled with a genuine desire to help and relieve the distressed and afflicted.

## Young Baptist Doctor Joins Staff at Palwal

(*continued from page* 20)

B.A. and to Ludhiana for her medical training were sent in, but by some compulsion from within and without she decided to go to Ludhiana.

Here she found that the science subjects were not beyond her, and as exam results brought her near the top, or at the top of her class, she felt that she was in the right place. As the months went by she also realized that through this ministry of healing she could give of herself to others in a way she could not have done through teaching.

In 1954 she qualified from Ludhiana. But it was essential that she should take a two years condensed course in a University to obtain her M.B., B.S.

After a house surgeon's job in Ludhiana again the way opened up for her and she obtained a place in Darbhanga, Bihar. From the Bihar University in June 1957 she obtained her M.B., B.S., standing first in the list of successful candidates.

In the photograph Miss Dwyer (right) is to be seen with a friend at Ludhiana Medical College.

# Leprosy—The New Look

By GLADYS RUTHERFORD

ALL through history, the Old Testament, the New Testament, ancient eastern history, the Middle Ages in Europe and England, and almost down to the present day, the disease of leprosy has been regarded as "unclean" and the unfortunate victims of it as untouchable. It has been known since the earliest day to be contagious and has until recently been thought to be incurable. In many places a policy of complete segregation has been employed with at least the idea of protecting the rest of the community and the hope that the disease would die out with the death of the inmates of such camps.

These ideas were good as far as they went. But it did not always work out like that. Although many "Leper Colonies" were well run, patients well cared for and given occupations and interest in life, and some through Evangelistic Missionary service came to know the love of Jesus Christ, yet, in the districts where leprosy was endemic (among the people), there remained a great resistance to entering a colony. The patients and also their relatives for them would resist the life sentence or segregation for life which it usually meant. So the problem of control of the disease was not solved. Many patients went "underground" and were not found when search parties went to try and get them out of the villages. Relatives would deny that any cases existed in those parts. Thus the probability of the spread of contagion remained.

RECENT research on leprosy has resulted in the use of new lines of treatment. With the possibility of *cure* the New Look has begun. The first important point in this good news is that curative treatment can put this disease in the same classification as any other contagious disease. The patient can within a measurable time (not a life sentence) be made non-infective and therefore not dangerous to his fellows, and of course not untouchable or unclean. The second point is that the disease and the person are *not* the same thing. We must all learn this new attitude and speak not of a "poor leper", but of a "poor *man* who has leprosy". In no other disease do we identify the person with the disease. We do not say "the poor measles"; we say "the poor boy *has* measles". Let us now do this also with leprosy. Do not let us be caught out talking of "poor lepers".

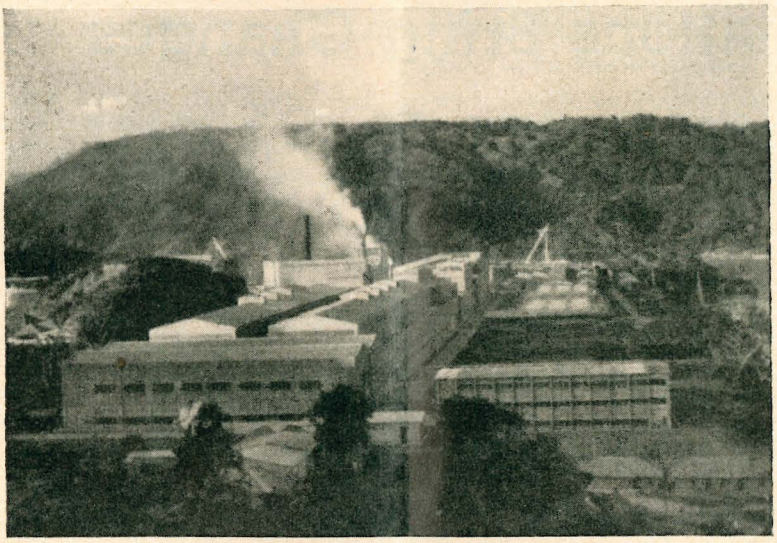
At whatever stage a case of leprosy may be, treatment will benefit both him and the community. As with all other troubles, of course, the earlier the condition the more satisfactory the treatment will be. Early cases are the most infective, that is, dangerous to other people. In these stages patients will consent to isolation for a measurable time in hospital, and then can learn the technique of "home isolation" when they realize how they can keep the germs under control. They can enjoy family life with certain limitations, until the medical advisor can pronounce them non-infective. Irksome restrictions are not intolerable when it is known to be for a short time.

PEOPLE who have been victims of the disease for a long time without treatment are probably "burnt out". Germs are no longer active; they are therefore not infective. But they may have mutilations of fingers or toes due to the disease and may be unable to walk or to work and as a result have become beggars. The treatment for these is orthopædic. They should be recognized as cripples and again very definitely *not* as lepers. Many such people have been rehabilitated, (a) by being pronounced non-infective and therefore clean, and (b) by orthopædic reconstructional operations on "claw hands" and other deformities. And so they have taken up a useful occupation and ceased to beg.

All this means that in addition to treatment of infective early cases and of deformed late cases, a vast amount of education is needed in rural districts particularly, so that the population may be made aware of this good news. To this end lesson material has been prepared, and in the "Jet Series" of cartoons the facts have been clearly set out with the help of the stick man and line drawings. The villager can get the ideas very quickly. Nowadays the limited medical personnel working on leprosy is being supplemented by non-medical village workers, teachers, pastors and social workers, and also Government agents, who, being primed up with these facts, can gain the confidence of rural illiterate people, and get the victims of the disease to come out of hiding and begin a course of treatment.

The Stop Press news on this is that the latest drugs can be effective in doses by the mouth instead of injections, and so after initial treatment by the medicals much can be left to be continued by the non-medicals.

"*I will, be thou made clean.*" Luke 5:13.



The paper mill at Chandraghona

# Mission Hospital now serves Big Mill Community

The building of a paper mill brought about a revolution in the work of the Arthington Mission Hospital at Chandraghona in the Chittagong Hill Tracts of East Pakistan.

Some fifty years ago, the hospital was built of brick on the bank of the Karnaphuli River. Several bamboo buildings have been added as the work has expanded.

At the time the hospital was founded, Chandraghona was a small village in the "Back of Beyond". So it remained until about five years ago. Then work started on the paper mill. Now the mill is in full operation.

It employs 3,000 men who live in the neighbourhood with their wives and large families. The village is no longer a quiet little place.

As yet, the mill has no hospital. The mission hospital at present meets the needs of the mill community. This has been appreciated by the owners who have built the hospital an up-to-date operating theatre and installed electricity throughout the hospital. The mill-owners also supply the hospital with electricity free of charge.

At times, as during a recent influenza epidemic, the hospital copes with as many as 150 in-patients. But it has only 102 beds. Patients for whom there are no beds have to use the floor. There is an out-patients' department and a leper colony.

Two thirds of the patients are men. And the most common complaint is duodenal ulcer. Much abdominal surgery is done.

The hospital is a training school for male and female nurses. There are about fifteen of each and they are nearly all Christians. Soon a decision must be made to train only boys or girls. The Government has ruled that both shall not be trained in the same hospital. As most of the patients are men, the decision will probably be in favour of the boys.

Two Bengali evangelists are employed, one working in the men's wards and one in the women's.

But the hospital has no office staff. Missionary doctors and nurses have to deal with accounts, records and all the other business.

## 1,000 Baptisms

More than 1,000 baptisms have been recorded in the Yakusu district of Belgian Congo during the past twelve months. And the returns are not yet complete.

## Among the New Books

**All Things Made New**
*By John Ferraby*
George Allen & Unwin, Ltd.

This book gives a comprehensive outline of the Baha'i Faith, illustrated by copious quotations from its sacred writings. Anybody studying it cannot fail to see why this, one of the most modern of the world faiths, has so great an attraction. At the same time the Christian cannot resist observing that in his Faith there is all the best of this and so very much more.

The author is the Secretary of the National Assembly of the Bahai'is of the British Isles.

**Life from Above**
*John F. Holliday*
Marshall, Morgan & Scott
10s. 6d.

The author is pastor of the Waverley Road Baptist Church, Toronto, and Professor in the Central Baptist Seminary there. The book had its origin in a series of evangelistic sermons delivered to Sunday evening congregations. They issue, says the author, "from a deep conviction that the 'new birth' is not being accorded adequate attention in this atomic age."

The emphasis throughout is Biblical, but ethical, theological and psychological implications are discussed. Wide reading is displayed, but not too great an amount of discrimination.

An interesting chapter gives the fruits of an inquiry made into the conversion experience of Canadian Christians.

## Treasure Trove

Foundations were being dug for a new classroom at Yalemba, Belgian Congo, when two bottles were unearthed. They contained about £6 in old five-franc pieces. The "treasure" was handed to the authorities who will deal with claims. Only possible subject for sermons on the following Sunday—the parable of the treasure hid in a field.

# New Plantations Bring Changes

GOVERNMENT-SPONSORED co-operative schemes are bringing about big changes in missionary work in some parts of Belgian Congo.

Plantations are organized with dispensaries, schools and social centres attached to them. Roads and housing are improved.

One of these schemes is in operation between Lingungu and Yalikina, where the B.M.S. has been active for a long time. The plantations grow rubber and rice.

Advantages to the mission are many. These are a few of them:

1. Missionaries can make more visits to the people they serve. Cycles and motor transport can be used on the good roads.

2. African churchpeople are earning more money. As a result, gifts to the church are much increased.

3. There is less need for missionaries to devote their energies to primary schools. So, the missionaries can give greater attention to the training of church leaders.

The church at Yalikina is expecting a record number of baptisms this year from the area of the co-operative plantations.

BUT a serious danger is appearing. Some of the people in the plantation districts are beginning to think of the co-operative agencies as replacements of the missions. And they are concluding that they must transfer all their allegiance from the Church to the state.

An acute problem for the B.M.S. already is the future of its schools.

The Government has decided that a school must be built in each village at the state's expense. Educational control of the schools is being left in the hands of missions.

It is not economic for the Government to build more than one school in each village. The question, therefore, often arises: Which mission shall run it?

Many missionaries of the Reformed churches would like the new schools to be completely secular. Even if the Government agreed with this plan, it has not the personnel to adopt it.

Officials of the Government have been authorized to seek the opinion of the villagers as to which mission they wish to take charge of their school. Only a few are choosing the B.M.S.

Why?

Some African church leaders believe the reason is the opposition of B.M.S. missionaries to drinking and gambling.

Roman missions are sometimes chosen, it is suggested, because the people tend to identify the Roman Church with the Belgian Government. They reason: Belgium is a Roman Catholic country and, so, it is better that the schools should be run by the country's Church.

THERE are also economic reasons. Some missions have greater financial resources than the B.M.S. These missions make fewer calls for cash support than the B.M.S. does.

Whatever the reasons, the B.M.S. missionaries have to find ways of dealing with the situation.

At Yangambi there is an agricultural experimental station which serves all Congo. A co-operative scheme has been started in the surrounding villages. Main crops on its plantations are rubber and maize.

For a long time, the B.M.S. has been the only Reformed mission in the territory. A large proportion of the workers at the experimental station passed through B.M.S. schools.

Now, many of the villages in this part of the country no longer have a B.M.S. school.

What are the B.M.S. missionaries doing about the position?

At present, they are increasing their efforts to make the schools in their care the best they can possibly be.

And they are considering the possibilities of developing Sunday schools.

*(Photo: B. H. Thomas)*

Schoolboys in the upper Congo enjoying a frolic and a swim

# FELLOWSHIP IN PRAYER

**(Based on the Prayer Calendar)**

2–8 *February:* This week, which commences with Baptist World Alliance Sunday, give thanks for the B.W.A. and pray for its Officers and Executive. Pray for Baptists throughout the world, remembering the work of the Baptist Commonwealth and Colonial Society. Pray particularly for Baptists who suffer hardship or face persecution for their faith, that they may triumph in Christ.

9–15 *February:* Pray for young men and women preparing for service overseas with the Society, those at St. Andrew's College and Carey Hall, Birmingham, those studying in Belgium and Portugal, and those at Language Schools in India. Remember, too, members of the Baptist Students' Federation.

16–22 *February:* Pray for Angola, remembering our work at Quibocolo, in church, district and dispensary, and among women, and the church, district and educational work at Bembe. Pray for our missionaries, and for their Portuguese and African colleagues. On Friday is the Women's World Day of Prayer.

23 *February*–1 *March:* Continue to pray for Bembe, especially for work in the girls' boarding school and among women, and in the dispensary. Remember the stations of Ambrizete and Quimpondo, in the former Angola Evangelical Mission area. Pray for new missionaries of the Canadian Baptist Foreign Mission Board, now stationed at Ambrizete, for the Portuguese couple at Quimpondo, and for African teacher-evangelists at village schools in the area.

# MISSIONARY RECORD

### Arrivals

18th November. Rev. R. A. and Mrs. Croshaw and family, from Colombo.

28th November. Miss E. R. Lewis and Miss M. Freye, overland from Delhi.

30th November. Miss J. M. McLellan, from Ludhiana.

4th December. Miss P. H. Jessop, from Bembe; Mr. and Mrs. D. J. Stockley and family, from Khulna.

9th December. Miss M. J. Greenaway, from Upoto, and Miss D. M. Tivey, from Bolobo, by air.

11th December. Miss D. M. Philcox, from Gaya.

### Departure

7th December. Miss M. A. Killip, for Delhi.

### Birth

26th November. At Norwich, to Rev. J. O. and Mrs. Wilde, a son, Gregory Thomas.

### Death

30th November. At Worthing, Miss A. H. Bell, S.R.N., Congo Mission 1909 to 1944.

# ACKNOWLEDGEMENTS

(To 16th December, 1957)

### Donations

The secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Anon., 10s.; Anon., In memory of the Lord Jesus, 2s. 6d.; Anon., £1 15s.; Anon., £1; Anon., £1; Anon., 10s.

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| | | £ | s. | d. |
|---|---|---|---|---|
| *November* | | | | |
| 20 | Miss Althea Bexon ... ... ... | 25 | 0 | 0 |
| 25 | Mrs. Alice Chalk ... ... ... | 25 | 0 | 0 |
| 28 | Miss Gertrude Webb ... ... (Medical: £746 10s. 8d.) | 1,493 | 1 | 5 |
| 30 | Miss F. E. Price ... ... ... | 12 | 8 | 10 |
| *December* | | | | |
| 2 | Miss S. B. Stephens ... ... ... | 2 | 6 | 0 |
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# BRITISH BAPTISTS IN CHINA

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This notable book gives a comprehensive account of the work of the Baptist Missionary Society in China. Dr. Williamson writes with authority from his long service in China and his intimate knowledge of the Society. Against the political background, and in the setting of Christian missions generally, he considers and assesses the methods adopted in the establishing of self-supporting, self-governing and self-propagating churches. He also has much to say on the activities of the B.M.S. in education, in medical and relief work and in the publishing of Christian literature.

# ADVENTURES IN CHRISTIAN OBEDIENCE

**Edited by C. H. CLEAL** **Cloth, 7s. 6d. net** (postage 6d.) **Paper, 5s. net** (postage 5d.)

A valuable manual in which the writers have sought to view Christian Citizenship as the normal expression of Christian faith in personal and community life, and to guide readers in facing the issues involved. To assist in the study of this important matter, questions for discussion have been added, and there are many useful suggestions for further reading. Whilst the emphasis naturally falls mainly on the individual, the missionary task of the Christian and of the Church is by no means overlooked.

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**THE CAREY KINGSGATE PRESS LTD.** 6, SOUTHAMPTON ROW, LONDON, W.C.1

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MARCH 1958 PRICE FOURPENCE

# Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

(*Photo: Bruce Henry*)

Selling copies of the Scriptures in a Kui village, Kond Hills, Orissa, India

# March—a Critical Month

AT the beginning of the year a leaflet entitled "Immediate Action" was sent to all the churches. It was a reminder that three months only remained for the gathering in of the funds to meet the Society's commitments at home and overseas. Now only one month is left in the present financial year. On 31st March the books will be closed. What special action has there been in your church?

The financial task of the B.M.S. is certainly a formidable one. No less a sum than £289,156 is required from the churches for the year now ending. Otherwise there will be a deficit.

Now deficits can be advantageous. They draw attention to real needs and stimulate increased generosity. But recurring deficits can be harmful. They force committees to face the unwelcome task of cutting down expenditure. And in a situation like that in which the B.M.S. now finds itself such action can be most injurious.

FOR a number of years, due in the main to the general world financial situation, including the loss in the purchasing power of the pound sterling, the Society has been committed to a policy of rigid economy. In consequence much of its property overseas has not been kept in a desirable state of repair, its servants at home and overseas have not been paid wages or allowances which have kept pace with the rising cost of living, and large areas have not had the attention and care which would have effectively consolidated the work. A great deal has been achieved, and God has manifestly blessed our work. But a great deal has been left undone.

Now, in such a situation, even modest cuts in expenditure can seriously damage the efficiency of the work. How important it is, then, that there shall be no deficit this year. We must, if possible, go beyond the required £289,156. And to go beyond is not more than the churches, despite other obligations, can accomplish. Are there not about 328,000 church members in the British Isles?

MARCH is a critical month for the Baptist Union of Great Britain and Ireland, too. On the second Sunday collections will be taken in most churches affiliated with that Union for its Home Work Fund. Though now the fund does not rely only on the simultaneous collections on Home Work Fund Sunday, but makes its appeal over the whole year, a substantial part of its income is derived from these collections from the churches. May there be a worthy response this year!

Like the B.M.S., the Union faces the problems arising from increased costs and the changing value of the pound. The post-war period has brought to the home churches formidable difficulties. The importance of maintaining an adequate standard stipend, of providing initial pastorates for new causes, of continuing welfare work through "The Haven", of maintaining the administrative machinery of the associations and the Union cannot be exaggerated. On these the stability and effectiveness of Baptist work and witness in Britain largely depend.

ONCE again the Society and the Union have issued a joint Call to Prayer. The churches are asked to observe the first week in March as a week of prayer for the Denomination and its enterprises. As an aid to prayer, prayer cards have already been distributed.

What we are able to do depends not on ourselves but on God, by whose amazing grace we have been given the privilege of serving Him, and by whose power we are sustained. To Him we must turn in humble confession, in glad thanksgiving, and in earnest intercession. We must pray not only for our undertakings, but also for further knowledge of His will, and for spiritual renewal that we may be more perfect instruments in His hand.

Our real problems are at root spiritual. If the churches have vitality, and a real determination to fulfil God's will, then there will be no shortage of funds. Wholly committed Christians cheerfully give to the Lord's work, not only because they know He loves a cheerful giver, but also because they remember that He so freely gave for them.

**British Baptists in China**

**by H. R. WILLIAMSON**

*The Carey Kingsgate Press Limited*

Have you yet ordered your copy of this important book? If not, write at once to the B.M.S. Bookroom, 93, Gloucester Place, London, W.1.

**21s.**

# Young Evangelist Wins Ear of Moslem Women

By NESTA B. SODDY

HAVE you ever wondered how one would approach a Moslem with the challenge of Christ? It is one of the most difficult things to do, and recently I was struck with the ingenuity of one of our women evangelists, and her method of approach.

A party of us, five or six Christians, were travelling in a very crowded third-class railway compartment, on a journey that was to last for some hours. In the carriage with us most of the women (it was a women's compartment) were Moslems, though at the further end were some Hindus. We found ourselves squashed into a corner, with one or two Bengali-speaking women, and several Urdu-speaking women, who had come from West Pakistan a thousand miles away with their husbands who were temporarily working in East Pakistan.

(*Photo: E. Toseland*)

Waiting for the train at Jiagunj station

These women were interested in us, and in where we were going and what we were doing, but language was a handicap, until we discovered that one of the Bengali women spoke fluent Urdu. Then we were all set, and question and answer followed fast, with considerable laughter as some of our number tried to use the few Urdu words they had, eked out with Bengali.

THEN came a bright idea. Our young evangelist, wanting to have at her disposal a few phrases of Urdu to use on similar occasions when no interpreter was handy, undid her case and produced pencil and note-book. "Won't you help me?" she asked the interpreter. "You tell me the Urdu for some of the phrases I need, and I'll write them down."

She started off, "Where are you going?"—the inevitable opening gambit on a journey. Then, "Are your parents alive?" "How many brothers and sisters have you?" "Are these your children? What are their ages?"—and so on. She collected a positive battery of personal questions, just such a battery as any traveller has fired at her with almost no provocation. Then, "Why are you travelling?" —which she followed by asking for the translation of her own answer to such a question, "We are doing work for our Lord Jesus Christ, whom we worship."

Then, with the help of this Moslem woman, we heard her working out such phrases as these: "Our Lord Jesus, when He was living on earth, used to tell people stories. He told them . . ." and there followed, sentence by sentence, the story of the woman with the lost coin, and the Shepherd with the lost sheep, and an explanation, brief but clear, of why He told such stories.

THERE was quite a lot of discussion over some of the phrases, as our friend ensured that the Urdu she was given conveyed adequately the thought in her mind.

Then as a final touch came two texts: "Help me", she said, "to know how to say in Urdu, 'Jesus said, Come unto Me all ye that labour and

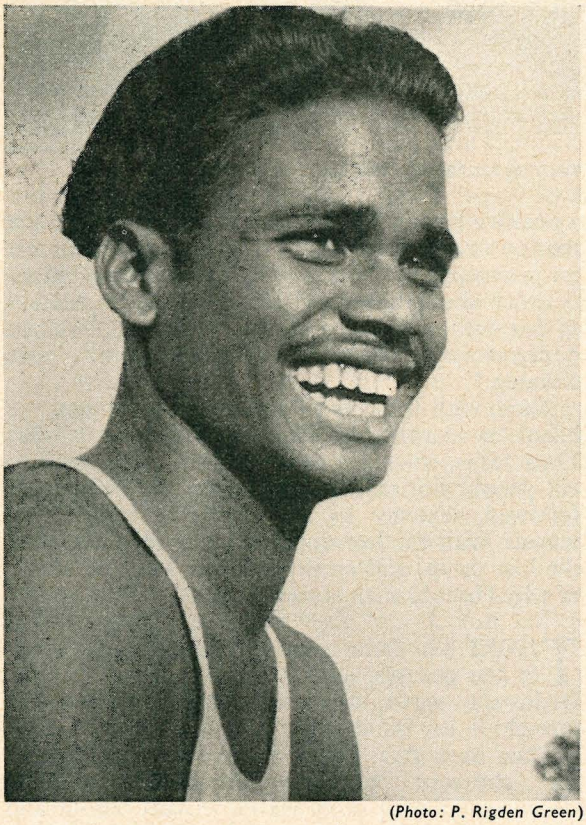
(*continued on page 43*)

# 41 Churches Established in 23 Years

By DOROTHY EVANS

"THERE are two pieces of news you will be glad to hear. We are having baptismal services this week and next, and that completes the number of villages that we had planned to win during 1957; we now want to branch out to the east, and have plans in mind for the 1958 group." This was the good news passed on by Soneka Surin, one of the *Sangha* workers in the West Dinajpur district. What consecrated planning and praying preceded this conversation!

From Balurghat, a road runs twenty miles in one direction to Hili, and fifty miles in the other to Kaliagunge. In 1934, when Soneka Babu first came to work in this district, there were only four churches in the area. He made it his aim to add one village a year, within access of this road. His target has been more than achieved. There are now forty-five, with the new church added last Sunday—forty-one new groups of Santals or Mundars introduced to Jesus Christ in twenty-three years. Sometimes the number is small, only three couples; sometimes, as last Sunday, nine couples.



(Photo: P. Rigden Green)

A young tribesman in North Bengal

THE relatives of new Christians sometimes attend the baptismal services, or they are curious about the obviously radiant lives of their sons or cousins or their relations by marriage. The planning in this district takes the form of following up these interested relatives. They have seen for themselves the difference Christ makes in the lives of their own folk. It is the glad responsibility of Soneka Babu and his helpers to share with them the secret of this change.

The "helpers" are the ordinary village folk, with no special *Sangha* responsibility necessarily. They visit their relatives three or four miles away once or twice a week with the explicit aim of explaining their new faith to them. But their neighbours too want to hear. Then the *Sangha* teacher or lay pastor who is responsible for the life of the church is invited to come and speak to the neighbours—or sing the Gospel to them, for many Christian lyrics have been set to Santal tunes. Once it is realized that the inquiries are genuine, Soneka Babu is sent for, and when he has tested and taught them, he baptizes them. After the baptism the missionaries meet the group for the first time, and start supplementary teaching.

THE responsibility of nurturing new Christians is a great one. So far, almost every group has its own local leader who attends monthly Bible classes and returns to pass on the teaching he has received.

During Mr. Green's absence on furlough, all these classes are being conducted by *Sangha* workers. With the grace of God obviously a vital power in the lives of Christians, and as a result of consecrated planning, Christians in this district are sending down roots and taking a firm hold on the Word of God—both of the Bible and of Jesus Christ Himself.

We are glad to share our good news with you and invite you to return thanks with us and to support us with your prayers.

(From *Monthly News Letter*)

## History Made by African Conference

The first ecumenical all-Africa conference in history took place in January in Ibadan, Nigeria. It had as its purpose helping the Christian Church in Africa to recognize its mission and responsibility. The theme was "The Church in Changing Africa".

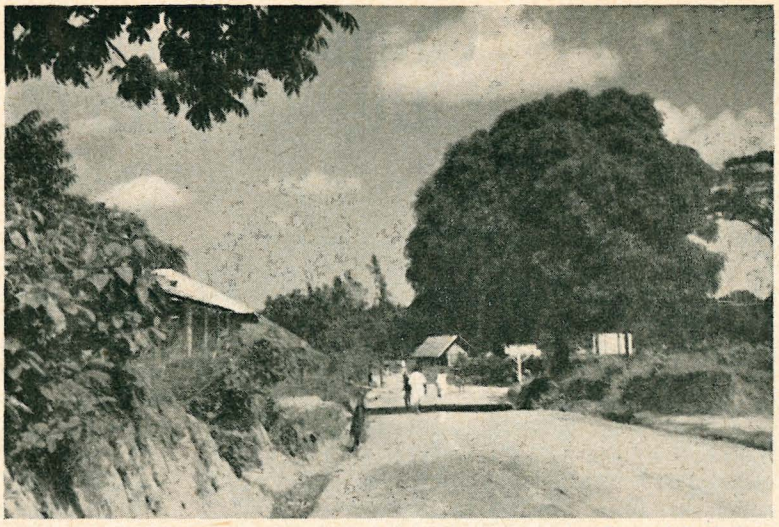
Meeting just two days after the close of the International Missionary Council Assembly in Ghana, the conference was attended by two hundred delegates, more than two-thirds of them Africans, from about twenty countries. Also present were I.M.C. leaders and staff representing ten other nations around the world. African countries represented included Sierra Leone, Liberia, French Cameroons, Belgian Congo, Ghana, Northern Rhodesia, Angola, Kenya, Uganda, Southern Sudan, Mozambique, Nyasaland, Nigeria and Tanganyika.

Conference sessions were planned to revolve around the question, "What is the Church?", with delegates divided into five groups discussing Youth, Marriage and Christian Education; the Church and Economic Life; the Church and Politics; the Church and African Culture; and the Growing Church, including unity movements, stewardship, and the church and the missionary. Evening plenary sessions dealt with important work in progress in various parts of Africa and included a discussion on literature and visual aids. Delegates also heard reports from local churches and on the ecumenical movement.

## Sermons in Stones

Mr. Charles E. Wilson of the Coton Baptist Church, Cambridge, has been out in India and there had the opportunity to see the B.M.S. work in Cuttack.

While overseas he collected a stone from each town he visited. Now when he goes out to conduct a service or speak at a missionary meeting, he takes some stones with him and uses them as starting points for addresses on the country and the life and customs of its peoples.



*(Photo: N. B. McVicar)*

One of the roads leading into East Pakistan from Agartala, Tripura State

# Police Present but no Disturbance

Nearly four hundred delegates attended a three-day multi-racial conference in Johannesburg early in December, called to lay down basic ideas for a common society in South Africa. Summing up the results, the Bishop of Johannesburg, the Rt. Rev. Ambrose Reeves, pointed out that probably the greatest achievement of the conference was that it had been held at all. Representatives, invited by African pastors, included two Dutch Reformed Church pastors, the president of the Methodist Conference, the Roman Catholic Archbishops of Durban and Cape Town, university professors, lecturers and students, business men and journalists.

Speaking on religion and its responsibility in a multi-racial society, the conference recommended that groups make use of the pulpit, church press and schools, classes and meeting "to achieve the ends of moral education in social and racial matters". The conference also urged that "practical applications of interracial collaboration be fostered in worship, discussion, social exchanges and in charitable and cultural undertakings".

The conference instructed its planning committee to try to raise money to publish a report of the meeting and to prepare for a later conference.

Held in the Great Hall of the University of the Witwatersrand, conference leaders reported that there were no disturbances of any sort, though policemen were present.

## Rockefeller Gift for Scholarship Fund

At the opening session of the Assembly of the International Missionary Council in Ghana it was announced that promises of support totalling four million dollars had been received for a Theological Education Fund to help to train ministers for the "younger churches".

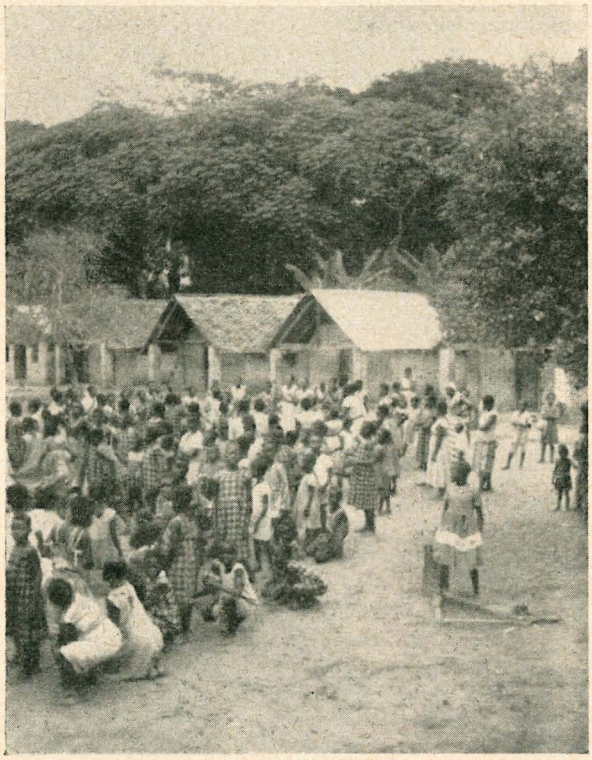
Of this sum, two million dollars had been promised by Mr. John D. Rockefeller, and an equal amount by a group of eight American Foreign Mission Boards. Certain conditions attached to the Rockefeller gift had yet to be worked out.

# Christian Literature in the Belgian Congo

By P. J. MANICOM

THE Bakongo, who occupy most of the Lower Belgian Congo and are found in Angola and French Equatorial Africa as well, are one of the most numerous and influential peoples among whom B.M.S. missionaries work in Central Africa. Their language, Kikongo, was among the first of the Bantu group to become known to Europeans. Roman Catholic missionaries worked among the Bakongo in the 15th, 16th, and 17th centuries, but did not translate the Bible, and the Church which they founded decayed and died.

Thomas Comber and George Grenfell were sent to this people by the B.M.S. in 1878. Other missions took up the challenge, too, and today four missionary societies are labouring in fellowship with the churches they have founded among Kikongo-speaking people. The four are the American Baptist Foreign Missionary Society, the B.M.S., a Swedish Free Church mission, and the Christian and Missionary Alliance. In addition, the Salvation Army has some work in this area. Roman Catholic missions are firmly entrenched.



Schoolgirls at Yakusu

The first three of the missions mentioned above co-operate at E.P.I., Kimpese, for the training of pastors and teachers. The first four are labouring together with groups from farther afield, at the Institut Médical Evangélique, Kimpese.

A DIFFICULTY which becomes evident when the literature produced by these four missions is compared, however, is that Kikongo is a cluster of dialects which have considerable differences between them. What is written in one dialect is not always fully comprehensible to those who use another.

For this reason, there are two distinct translations of the Bible into Kikongo. The B.M.S. in Angola and Belgian Congo uses one version, and the A.B.F.M.S., S.M.F., and C.M.A. use the other. A dictionary of the Bible has been prepared by the Swedish mission, but many of the words used in it are not found, or are found in different forms, in the B.M.S. translation of the Bible. Thus Judges is *Minkongudidi* in one version, and *Afundisi* in the other; Revelation is *Nzaikusu* in one, and *Lusengomono* in the other; Cyrus is *Kolesi* in one, and *Kurese* in the other. My wife and I, having spent six months at Thysville where the B.M.S. version was mostly used, found it not a little confusing to hear the other translation predominating when we moved to Kimpese.

Progress towards mutual understanding and a wider experience of Christian worship was made when a union hymn-book was published in 1947. Over nine hundred Kikongo hymns, written by missionaries and Africans, are to be found in this book.

There is now a Kikongo literature committee which tries to plan future publications in accordance with priority needs, and with the aim of avoiding overlapping as much as possible.

MUCH, however, remains to be done to forward the preparation, publication, and distribution of Christian literature in Belgian Congo, in order that Congolese may be won for Christ and built up in the faith. We can be sure that if Christian literature is not produced in sufficient

quantity, worthless and evil publications will fill the gap.

A group of missionaries and students have recently been engaged on a survey of Protestant literature in Kikongo. It seems unlikely that a total of two hundred titles will be exceeded for the list of books and pamphlets printed by the four missions and by L.E.C.O., the evangelical bookshop in Léopoldville. While this literature compares favourably with that existing in many other African languages, it has numerous gaps.

There is not much original writing by African Christians, though Mr. E. Disengomoka has contributed some practical and sought-after books on the Christian life. There is no complete concordance of the Bible, though the C.M.A. has published a useful handbook grouping many Bible texts.

There has been a shortage of Sunday school notes suitable for children. A translation of a new five-year course specially prepared for Africa is, however, eagerly awaited. Correspondence courses and tracts could be greatly developed were staff and resources available.

Commentaries on the books of the Old Testament are lacking. A start towards providing these has been made by a group of students and staff at E.P.I., Kimpese, who have been working on the translation of a commentary in French on six of the Minor Prophets. Swedish missionaries have done good work in producing commentaries on the New Testament, and one of their number, Rev. K. Alden, is devoting much of his time to that work.

AT this point it may be asked what the B.M.S. is doing to provide reading-matter for the book-hungry African in the Lower Belgian Congo. If the work of the last thirty years or so is considered, some of the contributions which leap to the mind are the Rev. W. D. Reynolds' books on church and general history, the Rev. H. J. Casebow's publications on biblical subjects, the Rev. R. L. Jennings' translation of Stalker's *Life of St. Paul*, and Mr. E. Disengomoka's writings already mentioned.

Old books have been revised, and a recent venture has been the publication in Kikongo of 20,000 copies of Dr. Frank Laubach's illustrated booklet, *Jesus friend of children everywhere*.

Miss D. Jenks is supported by the B.M.S. and is devoting her time to the publication of *Envol*, an illustrated Christian magazine for Africans which has been very successful in French and is also being prepared in Congo vernaculars. A noteworthy feature of this magazine is the large extent to which its contents are contributed by Africans, who are thus encouraged to develop their literary talents in the Master's service.

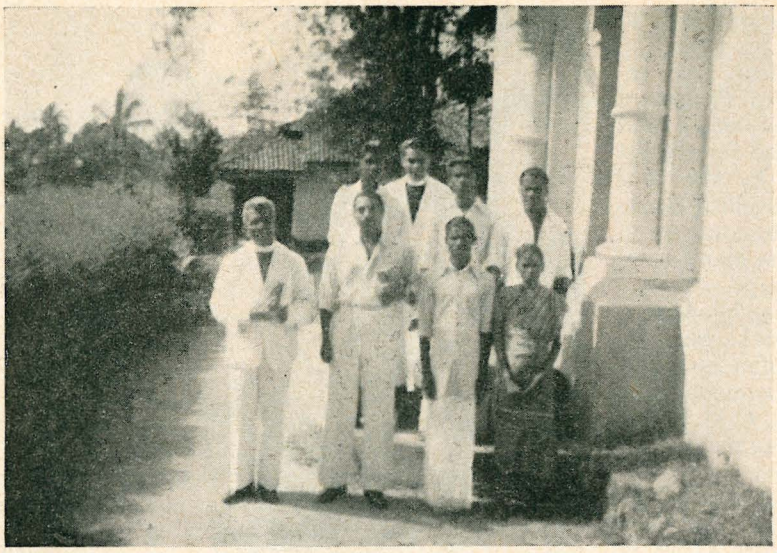
Despite what has been achieved, it must be admitted that pressure of work and other factors have made the B.M.S. contribution to Kikongo literature less than it should ideally have been. A recent Congo literature committee recommended that seasoned missionaries should be released from other tasks in order to have time for writing. An increase in B.M.S. missionary staff in Congo would do much to facilitate this.

"This word came . . . from the Lord, saying, 'Take thee a roll of a book, and write therein all the words that I have spoken unto thee'."

Mr. Antoine Wantwadi and family

Mr. Antoine Wantwadi, a theological student in his final year at Kimpese, was chosen as a representative to attend the Pan-African Conference of Church leaders at Ibadan, Nigeria, in January. He expects also to attend the Brussels Exhibition to assist at the Protestant Missions stand, giving talks and answering questions.

Before going back to Kimpese for ministerial training, he was for eight years a teacher. He comes from the Thysville area, and when he has completed his course will probably be a pastor in the Lower River region.



(Photo: C. A. Grant)

Pastor David Edward of Ratnapura, Ceylon, with some of the first-fruits of his work. The photograph was taken after the first baptismal service among Tamil people there. On the front row (*left*) is Rev. Sam Edward of Colpetty, Colombo, father of David, who travelled fifty-six miles to be present for this historic occasion

# New Missionaries Discover Opportunities for Evangelism

Young missionaries studying hard at language schools are not without opportunities of preaching the Gospel. Rev. Colin A. Grant writes thus of his experiences in Bangalore of work done by him and his wife:

"It has been our joy to lead weekly Bible studies for a nurses' group at the Government hospital in Bangalore. These are held every Wednesday evening and between five and twelve nurses gather each week, with the matron, who fully encourages the meetings and is, in fact, the most enthusiastic among them!

"Many of these are nominal Christians, at least two are Hindus who are interested in Christianity; some of them do not know their Bibles at all—they look for Genesis at the end of the Bible, and such things!

"We have followed the conversational method, and have been going through Matthew's Gospel, at their request. They have shown much interest each week.

"We have given them S.G.M. literature, and all those without Bibles have received a 'Gideon' New Testament, kindly supplied for the purpose by the Gideons.

"A Canadian couple have now taken over from us, as we formerly took over from another couple. We are praying for fruit from among them. Language School does not prevent evangelism!"

## For Sierra Leone

History was made last May at the meeting of the Nigerian Baptist Convention. On the recommendation of their Home and Foreign Missions Board the delegates decided to launch a foreign mission project.

A preacher and his wife will be set apart for work in Sierra Leone. Later a teacher and his family will also be sent out.

In prayer the convention dedicated itself to the fulfilment of this first foreign missionary task.

# Christian Co-op U and Sells Unad

A Christian Co-operative Society at Khulna, East Pakistan, has been registered with the Government and has begun to function.

One of its first jobs was the building of a jetty, 150 feet long, into the Mongla River for the Mongla Port Licensed Measures Department.

It was carried out by unskilled labour and has caused a stir in the district.

Tricks of the trade, such as using bad timber where it will not show, have been avoided, and the work has set a new high standard.

Real co-operative societies are a new development in Pakistan and even the leaders have to be trained from the beginning.

The secretary-manager of the Khulna society is Horen Baroi, a Jack-of-all-trades, who recently married Priti Haldar, daughter of the pastor of the Barisal district. She is a well-qualified teacher.

An agreement has been made by the co-operative society and the mission farm for the use of an oil-press.

The farm provides the press, a

# Special Service

The deacons of the church at Matale, Ceylon, were very concerned last year that so many of the members were not regularly attending the monthly communion service. There were 148 names on the church roll. Although 130 of the members live within easy reach, never more than 70 were present at any one communion service. What was to be done?

It was decided to hold a special service on the first Sunday in October, when the observance of the Lord's Supper would be followed by a fellowship meal—a "love-feast". Accordingly, a letter of invitation was sent to each church member; and the deacons spent much time in prayer and planning.

## ses Honest Wood
## lterated Oil

shed and bullocks to work the press when they are not ploughing. The co-op uses the press. The oil-cake becomes the property of the farm and is used to feed cattle and fish. The co-op will take the oil and sell it to its members. This oil will be pure and unadulterated—something which can rarely be obtained in the area.

The Disciples of Christ in America have loaned Mr. Jim Wyker who has spent all his life in co-operatives and co-operative education. He has written a series of twelve booklets telling of co-ops in various parts of the world and how they have uplifted the communities in which they have been operated. These booklets have been translated into Bengali.

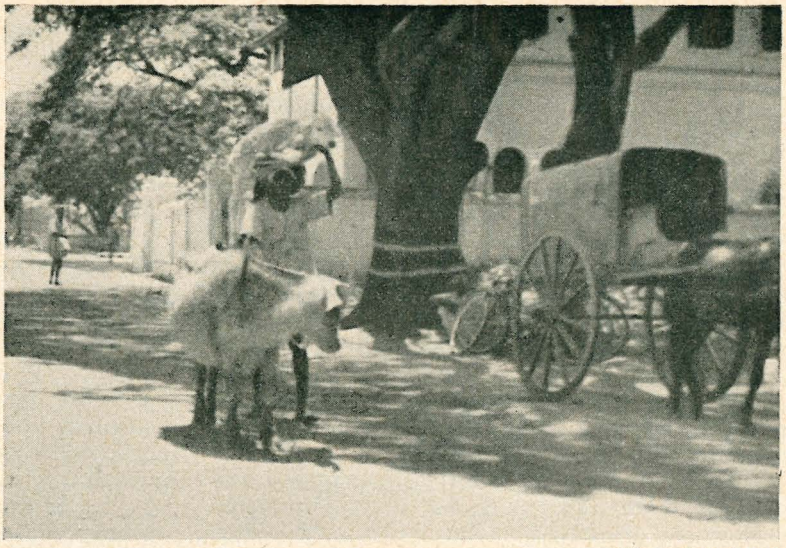
Mr. Wyker has been holding training classes for co-operative leaders, using his booklets as text books. The aim of the classes is that the students should hold similar classes in their villages. And it is hoped that from these classes will come men and women to be further trained as manager-secretaries of village co-operatives.

## Held at Matale

On the day the church was beautifully decorated with flowers, and the communion table covered with a snow-white cloth. For the first part of the service the church was crowded. An order of service had been printed in Singhalese so that each member could join in the psalm and in the responses to the prayers.

The service was conducted by the minister, Rev. C. M. Elangasekere; Rev. R. C. Cowling (Chairman of the Ceylon Baptist Council) preached the sermon; and Rev. W. G. Wickramasinghe spoke a few words during the communion service to which 109 members stayed.

A meal of rice and curry was eaten in fellowship afterwards in the Girls' Home.



*(Photo: C. A. Grant)*

A street scene in Colombo, Ceylon. Note the unusual way of carrying a bull calf

## Congo Girls prepared for Marriage

Great efforts have been made in the last few years to assist the progress and development of the women of the Congo. A technical school is now open at Léopoldville where Congolese girls can learn to cut and sew garments. This dress-making school will open careers for Africans in the textile industry and in fashion houses and shops.

The pupils train to become dress-designers, fitters and cutters. When the school first opened, a very large number of applicants came from all corners of Léopoldville. The conditions of entry are six years at a primary school, and girls must not be older than eighteen years.

The official curriculum corresponds to four years at a middle school. The school gives twenty-two hours' theory, twenty-two hours' practice weekly. The subjects taught are French, arithmetic, geography, hygiene, religion, drawing, domestic economy, physical training. The pupils learn all about ready-made clothes, underwear, mending and other needlework.

Pupils who have not finished the fifth year at a primary school are taught in the preparatory class by a monitress in the vernacular and by a European teacher in French. In the first year of the training course the medium of instruction is French only. The studies comprise four years after which the pupils are given a professional diploma.

This is not an artisan's diploma, and a vocational guidance committee will be formed to collaborate with fashion and textile houses in finding suitable posts for trained girls. The domestic economy classes at the school are especially designed to prepare girls for eventual marriage.

The whole course is free; buildings, instruction, implements and materials are provided by the Government.

### New Members of I.M.C.

One of the first acts of the Assembly in Ghana was to receive into full membership of the International Missionary Council the Christian Councils of Northern Rhodesia, Hong Kong, and Ghana. Member councils of the I.M.C. now number thirty-eight.

# In the Town, or in the Village?

## A Modern Missionary Problem

By G. A. NULLIS

THAT changing and developing situations present new problems is true in all spheres and not least in the sphere of missionary enterprise. When one considers the phenomenal development which has taken place in Belgian Congo during the seventy-nine years of Protestant missionary work one should not be surprised to find some formidable problems confronting those engaged in the work today.

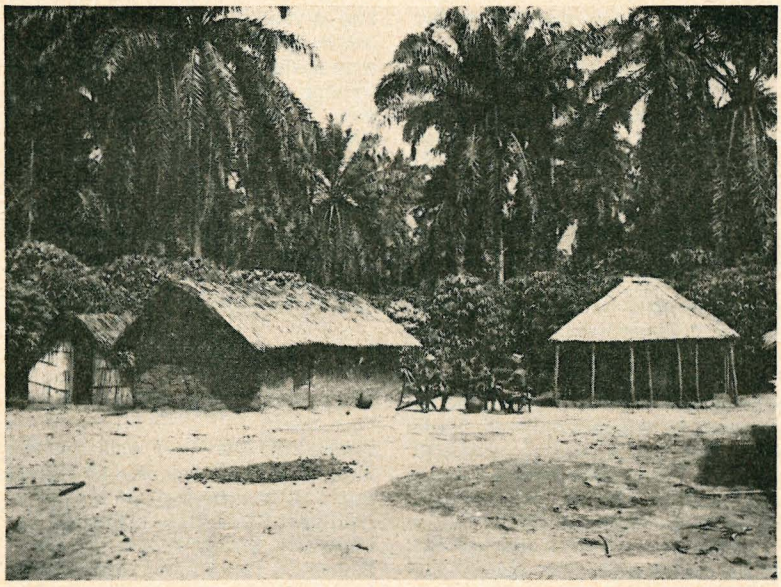
When our pioneers drove their courageous way into the "Unknown Continent" they encountered everywhere primitive and unsophisticated people living within the social pattern of tribe and village which had existed from time immemorial and which was entirely indigenous and natural, and they modelled their approach admirably to suit the circumstances they entered. Today, whilst much primitive life remains in rural areas, there are an increasing number of urban areas which have grown up in the wake of modern administration and industrialization. Their population varies from the new arrival from the "bush" who is hardly more sophisticated than the people from whom he has come (though he is peculiarly vulnerable to the particular temptations of the town) to the educated and increasingly cultured "*évolué*", many of whom hold positions of some responsibility in administration and commerce.

BECAUSE of the very great differences between the rural and urban populations and because of inadequate and strained resources the problem of their conflicting claims in the modern situation is one that frequently has to be faced.

It can be argued that work in the urban areas reaches more people by a given amount of effort because of the concentration of populations in contrast to the literally hundreds of miles which have to be travelled in rural areas. It is also in the towns that the educated classes, who will fill the positions of leadership and responsibility, can be confronted with Christianity and nurtured in the Christian ethic. Much of the bush heathenism survives in the urban populations and is augmented by western materialism, and many other evils stemming from detribalization and industrialization are rampant. Marriage, not traditionally very stable in many rural communities, is notoriously unstable in urban areas, and the universal problem of alcohol is particularly acute in towns.

On the other hand, however, because of their unsophistication, people in the rural villages are often more approachable and responsive. It is also a potent argument for rural work that the villages are the "catchment areas" for the urban populations and work there is work "at source". It is always better to prevent a man from sinking than to rescue him when he has sunk.

Again, rural work is often less exacting, in both finance and personnel, than town work. For instance, buildings on a bush station are usually constructed by the missionaries themselves at surprisingly modest cost whereas town structures have to conform to much higher standards and



(Photo: Congopresse)

A typical Congo village

usually involve the employment of a contractor. In personnel the demand in towns is often dictated by circumstances beyond our control, as for instance in Government lay schools, where we are offered opportunity for undertaking religious instruction but have no control over the number of schools to be opened.

Many people think, too, that the villages are still an important stabilizing influence on the town populations. Most people in the towns still have their relatives in their home villages, and Christian villages would have a steadying effect on relatives in the towns.

(*Photo: Congopresse*)

Collecting latex from rubber trees in the Upper River region

THE problem is relieved to some extent by avoiding the division of "rural" and "urban" work and integrating them to utilize our assets for both. Thus our teacher and medical training institutes are in rural areas, and although they draw many of their students from the towns these students make some contribution to the evangelistic work in those areas whilst they are training, and when some of them go back to towns to work they go with the conviction that the church they serve is one church —rural and urban. But the problem is fundamentally one of inadequate resources.

Our commission is to go "into *all* the world and preach the Gospel"—villages *and* towns. Are we to have to choose to assume one part of the commission and neglect the other? Surely this is a challenge to the whole missionary effort, home and overseas, so that we may fulfil the whole commission.

## Young Evangelist Wins Ear of Moslem Women

(*continued from page 35*)

are heavy laden and I will give you rest', and again, 'God so loved the world that He gave . . .'." Right through that miniature Gospel she went, writing phrase by phrase what her interpreter friend decided would convey the meaning in Urdu. Then quiet came upon us all.

As I prayed for the Word of God spoken so clearly, pondered over so carefully, heard so attentively in their own language by those who spoke only Urdu, I gave thanks that God could put into the heart of a young woman eager to serve Him and to preach His word, so wonderful a plan of campaign. Christ is coming to Moslems in many ways, by open preaching, by the printed word, but also in ways such as this—slipping in through a door that had seemed closed, till the quiet and peace of His presence was felt even in a crowded, noisy, uncomfortable third-class railway carriage.

## *Concert in aid of Vellore Medical School and Hospital*

The 1958 Vellore Albert Hall Concert will take place on Monday, 28th April next, at 7.30 p.m. The soloist will once again be Miss Eileen Joyce, who will be accompanied by the London Philharmonic Orchestra, and the London Philharmonic Choir will also take part in the varied and attractive programme. The Concert will be conducted by Sir Adrian Boult.

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Full details of the programme and tickets (from 2/6 to 12/6) can be obtained from the Friends of Vellore, Annandale, North End Road, London, N.W.11. (SPEedwell 0510).

# A Journey on the Lomami River

By GEOFFREY ELLIS

WE left the truck at a company post by the River Lomami, one of the largest tributaries of the Congo, and loaded the baggage into the big canoe that had come to meet us. When everybody was aboard only about two inches of the canoe were still above water, and although African canoes have no plimsoll line it was very clear that some of the passengers would have to get out and ask the owner of some other canoe for a lift. It took more than a little argument to decide who would go and who would stay, but eventually we were able to push off.

My chair was placed near the prow of the canoe. I was surprised to find that three drummers were sitting in front of me. One had a long two-lip drum, one a small round one, and the one nearest me had a large round one which he sat on top of and played with both hands and feet. The man with the small round drum carried a large supply of spare drum sticks as one would fly out of his hands from time to time and be lost in the river. These three beat out the same rhythm throughout the journeys of the next three days and justified themselves by keeping the paddlers at work for hours at a stretch without any rest.

Mother and son

THE first village we reached gave us a great disappointment. A few months before there had been the first signs of re-awakening there after years of apathy, but now the school was almost in ruins. The walls had not been repaired, there were gaping holes in the roof, the building was not even swept, and there were no children or inquirers to greet us. The teacher had abandoned his work and gone to another village. At the next village, a little further up-river, progress, though not spectacular, had been maintained. A good congregation greeted us with enthusiasm and there was an increased number of children in the school.

We finished that day's journey at the big village where we were to spend three nights. Our welcome was interrupted by a thunderstorm which restricted our activities for that day. We did manage to hold a communion service, however. It was a very small one, only about half a dozen people were present, but as far as that village was concerned it was historic because it was the first for many years.

It is a large village with a bad reputation. Formerly it had had a dispensary, a shop, and a B.M.S. school, but all these had been closed on account of the bad behaviour of the inhabitants. Within the last year or two, however, a new spirit seems to have entered their hearts. Some old church members who had fallen from grace have repented and many inquirers have come forward.

(*continued on page 46*)

# Baptist Guiders Meet in New Forest

Some fifty Guiders (from Commissioners to Cadets) were in residence at a recent Conference for Baptist Guiders at "Foxlease", Lyndhurst. In addition to the Training Sessions they were happy to have as their Chaplain the Rev. A. Stuart Arnold, B.A., B.D., the Young People's Secretary of the Baptist Missionary Society.

He had obviously undergone a strict course of training before venturing to Foxlease, for he astounded the Guiders, not only by the way he kept his end up among so many women, but also by his knowledge of the Guide Movement. He conducted prayers each morning and evening, and gave a most concise and challenging address on the subject: "Guiding in the life of the Baptist Church".

Mrs. P. Rigden Green, a missionary home on furlough from Balurghat, India, enchanted everyone with a collection of coloured slides of her work, accompanied by a vivid account of some of the personalities shown on the screen.

It would be impossible to mention in full detail the Camp Fire in the Barn, the planting of Centenary bulbs, the service conducted by the Rev. A. S. Arnold on Sunday morning in Lyndhurst Baptist Church, and many other events, but specific mention must be made of the Annual General Meeting of the B.M.S. Guide Auxiliary.

Here it became clear just how far the Auxiliary has expanded since its inception in 1931. Contacts are maintained with about four hundred Baptist Companies and Brownie Packs, and Guiders working in open Companies, in this country, and also with Baptist Guides in many countries overseas.

# Missionaries—As an Anthropologist Sees Them

To see missionary work through the eyes of an anthropologist can be salutary. He may tend to disregard the supernatural factor in religious and social change, but he may draw attention to weaknesses in the missionary's method and approach which may escape the Church historian.

Professor Ernest Beaglehole of New Zealand has just published an important monograph on *Social Change in the South Pacific* (George Allen & Unwin, 28s.). He has limited his inquiries to the two small islands of Rarotonga and Aitutaki, and relies for the early period on the records, diaries and letters in the archives of the London Missionary Society.

He describes the early efforts to convert the natives and to substitute a mission theocracy for the native way of life. The arrival of whalers, traders, and the introduction of alcohol are all recorded. The period under review in this first section of the work is 1827 to 1901.

In a second section he deals with the contemporary situation in the islands based on some two months' extensive field work in Aitutaki in the summer of 1948-49. Administration, education, health, marriage customs, economic and political development and religion are all discussed. The author is able to show the effect on a self-sufficient, non-literate community of stimulus from outside.

The book is a most valuable study which students of missions will welcome.

## Schools Closed

All the village schools run by the B.M.S. in the area served by the Kibentele mission station in Belgian Congo have had to be closed. Reason: The Church cannot afford to pay the basic wage fixed by the state for the youths who teach in them. Comment by a missionary: "We seem to have failed to teach the people of this land to become cheerful givers."

## Church Loses Control of Secondary School

One of the few remaining private secondary schools for Africans in South Africa is passing out of the control of the Anglican Church, according to an announcement by the Archbishop of Cape Town, the Most Rev. Joost de Blank.

The board of governors of Grace Dieu in Pietersburg has decided that it can no longer continue to run the school under the conditions demanded by the South African government, the Archbishop said. Two years ago the Teachers' Training School, a more important unit on the same site, had to close because under the Bantu Education Act only the government was allowed to train teachers. Temporary permission to operate as a private school until the end of 1957 was granted for the secondary school. However, school officials were told that permanent registration of the school with the Department of Native Affairs would only be possible "subject to such further conditions as the Minister may determine". The school directors said they could not run the school under those conditions.

At the request of the Department of Native Affairs the Church has agreed to be responsible for the school during 1958 while negotiations for transfer of the school are under way.

## More Girls go to School

School reports from Belgian Congo show that increasing numbers of girls are being educated.

For the first time, a girl has completed her sixth year at the Upoto mission school. She is Marie Jeanne Bokinga and she is going to Léopoldville to be trained as a teacher.

A girls' boarding school has been started at Upoto and is proving very successful.

Fifty children began their first school year at Pimu. They included twenty girls. Never before has the number of boys and girls been so near equal.

(Photo: B. H. Thomas)

By the river bank

## A Journey on the Lomami River

(*continued from page 44*)

The village school now has one hundred and twenty children and the people are enthusiastically building a regional school. This spirit of revival has communicated itself to other villages further up the river and the whole area shows much more promise than it has done for many years.

THE next day we went to visit the up-river villages by canoe. On one occasion the singing and chatter of the paddlers and the beating of the drums all stopped suddenly. When I asked why, one of my companions pointed to what looked like a large sack hanging from a branch of a tree above us. The sack was really a hornet's nest. That kind of hornet is particularly vicious, and the whole swarm will burst out of the nest in fighting mood if anyone but makes a slight noise near their front door. A little later we saw a hippopotamus swimming away in the distance.

Most of the villagers we saw showed pleasing progress. All the teachers but one had made a real effort to build a nice school and gather together the children of the village. More people than on previous journeys came forward to join the inquirers' class.

The last part of the journey was to visit the down-river end of this church area. Here there are two villages which have gone to a lot of trouble to build impressive schools. They all gave us a warm welcome, and in one of them especially the children of the rural school were extraordinarily smart both in appearance and marching. At this village we had a baptismal service at which nearly thirty people were baptized.

THIS journey to Lomami Litwa gave us great joy. Only a year or two ago there was very little church work there and the cause of Christ seemed practically dead. But the recent progress should not blind us to the difficulties. Very many of the church members and inquirers are unstable. Will they slip back again to where they were before?

The church overseer is heart and soul in the work, but the area is extensive and can only be visited with difficulty by canoe, and he is now an old man. Many of the teachers are enthusiastic but as yet are themselves very ignorant of the faith it is their duty to teach.

We cannot say that the work will not slip back unless we can give this area careful supervision and constant teaching. The hundreds of inquirers will fall by the wayside unless supported by the prayers of their stronger brethren. But how responsive and eager to learn they are! What an opportunity exists among them if only we can take it!

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The picture above shows Miss Sylvia Evans (daughter of the late Principal P. W. Evans) at work at the Stewart School, Cuttack, Orissa, India.

Miss Evans, a qualified teacher, is serving abroad for a short term under the B.M.S. As the language used in the school (established originally for Anglo-Indian children) is English there is no language problem.

She has been in Cuttack for a year now and finds much joy and satisfaction in her work.

# FELLOWSHIP IN PRAYER

**Based on the Prayer Calendar**

2–8 *March:* Pray for San Salvador, the first Congo station, remembering the churches in the area, the institute for training teachers and evangelists, the hospital, the boarding schools for boys and girls, and the work amongst women. Pray too for teacher-evangelists in the villages and for African nurses.

9–15 *March:* HOME WORK FUND SUNDAY. Remember the Baptist Union of Great Britain and Ireland and its officers. Pray for churches assisted by the Home Work Fund, and for ministers and deaconesses serving in initial pastorates. Your prayers are also requested for students in Baptist Theological Colleges and their Principals and Tutors, for overseas students studying in this country, for the Home Preparation Union, and for the awakening of missionary interest amongst boys and girls in our churches and Sunday schools.

16–22 *March:* Pray for organizations in our churches which help the work of missionaries abroad, including the Missionaries' Literature Association, the Foreign Stamp Bureau, and the Missionary Optical Service. Remember missionaries who are on furlough, ministers and church officers, and missionary workers in the churches.

23–29 *March:* Your prayers are requested this week for Léopoldville, capital of the Belgian Congo, where there are three large church congregations with African preachers and deacons. Pray for missionaries engaged in educational work, which includes scripture teaching in state schools, for African teachers in mission and state schools, and for Biblewomen. There are large classes for candidates for baptism; remember them and their teachers. Pray too for missionaries engaged in administrative work at headquarters.

30 *March–5 April:* Pray for the Congo Protestant Council and its General Secretary, Rev. R. V. de C. Thompson, and for Protestant missionary societies working alongside the B.M.S. in Léopoldville. Remember the United Mission Hostel, LECO (the Protestant press and bookshop), and *Envol*, the Christian periodical now published in three African languages as well as in French. Pray for the *Ecole de Pasteurs et d'Instituteurs* at Kimpese, remembering the B.M.S. members of staff and their African colleagues, the students and their families, and the schools associated with it.

# MISSIONARY RECORD

### Arrival

20th December. Miss A. Bean, from Yakusu, by air.

### Departure

23rd December. Rev. D. W. F. and Mrs. Jelleyman and two children, for Calabar, Jamaica.

10th January. Mr. A. G. Bennett, for Udayagiri; and Miss F. Vorsteveld, from Antwerp for Yalemba.

### Births

4th December. In Brussels, to Dr. and Mrs. J. R. Taylor, missionaries-designate for Congo, a daughter.

8th December. At Bolobo, to Dr. and Mrs. H. B. Kennedy, a daughter, Alison Elizabeth.

16th December. At Reading, to Dr. and Mrs. A. A. Watson, missionaries-designate for Congo, a son.

5th January. At Campinas, Brazil, to Rev. D. G. and Mrs. Winter, a daughter, Janet Ruth.

### Marriage

28th December. At Llandysul, Rev. Douglas John Price to Miss Eleanor Gwenllian Davies, missionaries-designate for Pakistan.

# ACKNOWLEDGEMENTS

(To 14th January, 1958)

### Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Anon., £1 11s. 6d.; Anon., £5; Put through letter box of Rev. E. Holmes, Chesham, £10; Anon., £1 18s.; W.O., 10s.; J.E.C., £1; Anon., £9 10s.; Anon., £1; Anon., £1 10s.; Anon., £1; Anon., £2.

*Medical Fund:* B.N., £5; C.F.P., 10s.; D. & M.—Congo, £2.

*Gift and Self-Denial Week:* Anon., 2s.; Anon., £5; J.E.C., £1 10s.

*Translation Fund:* I.P.B., £5.

### Legacies

The following Legacies have been gratefully received in recent months:

| *December* | | £ | s. | d. |
|---|---|---|---|---|
| 18 | Miss M. Witherspoon ... ... | 50 | 0 | 0 |
| | Mrs. C. A. Hamlin ... ... ... | 100 | 0 | 0 |
| 20 | Mrs. F. Barrington, per Broadmead Baptist Church, Bristol ... ... | 20 | 0 | 0 |
| | Miss E. A. Flower, per Broadmead Baptist Church, Bristol ... ... | 100 | 0 | 0 |
| | Miss S. B. Stephens (Translation £5 15s. 0d.) ... ... ... | 11 | 10 | 0 |
| | Mrs. Edith Pearce (Women) ... | 2,000 | 0 | 0 |
| 23 | Mrs. S. Spear ... ... ... | 8 | 0 | 0 |
| | Mrs. E. N. Denyer (Medical £10) ... | 15 | 0 | 0 |
| *January* | | | | |
| 9 | Miss Daisy Pearce ... ... ... | 10 | 0 | 0 |
| | Mrs. R. L. Thompson (Medical £100) | 200 | 0 | 0 |
| 13 | Mrs. E. Pullen ... ... ... (Women £25; Medical £25) | 100 | 0 | 0 |
| | Miss E. E. Hards (Medical) ... | 171 | 14 | 4 |

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# Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

Fish baskets at Hong Kong

(*Photo: G.R. Pallant*)

# Historic Meetings in Ghana

By V. E. W. HAYWARD

THE International Missionary Council has held its own series of conferences, Jerusalem (1928), Tambaram (1938), Whitby (1947), Willingen (1952) —and now Ghana, where representatives of some fifty different countries met from 28th December, 1957 to 8th January, 1958. In the light of certain decisions taken at this conference, it is possible (though not certain) that the Ghana meetings will prove to have been the last full I.M.C. Assembly, and will thus have their own historical significance.

As the Chairman, Dr. John A. MacKay, announced, this was the first occasion on which the I.M.C. had met on African soil. "This is in itself important. We assemble, moreover, in the territory of the youngest nation in the world. Ghana is a country which symbolizes in a glorious way the steadily growing importance of the Negro race; it is the harbinger of an era which lies beyond the tragic tensions of the present hour."

TWO of the personalities at the Ghana Assembly who made the deepest impression upon me were the Rev. Christian Baeta and the Rev. Philip Potter. The former, who holds the degrees of B.A. and B.D. of London University, is Senior Lecturer in Divinity in the University College of Ghana and Chairman of the Ghana Christian Council. As Chaplain of the I.M.C. Assembly, he conducted our devotions morning by morning, and arranged for evening prayers and the other occasions on which we worshipped together. No one could have led us more helpfully or appropriately than this African Presbyterian minister.

Mr. Potter is a Methodist from the West Indies, and Secretary of the Youth Department of the World Council of Churches. For a week he led the Assembly in a searching and inspiring exposition of John xx, 19-23.

THE Assembly was essentially a working conference. It divided into a series of Groups to seek, through free discussion, new insights into the nature and tasks of the Christian Mission at the present time. It divided afresh into a series of Committees to prepare the resolutions through which the I.M.C. conducted its extensive business, which was largely administrative. In handling the latter, it was somewhat handicapped by the absence of its General Secretary, Dr. Charles Ranson, who had to return to England on the news of his wife's tragic death in a car accident in which two of his children were also injured.

The Rev. Gwenyth Hubble successfully accomplished the very difficult task of reporting in plenary session on the findings of the Groups. As they covered several vast subjects, only two or three points can be given here. "There was clearly in the Groups a desire that we determine here at this Assembly to accept this fact of the one Church sent to the world in obedience to Christ, and prove our acceptance in our thinking and speech by refusing to use the terms 'sending and receiving countries' 'older and younger churches', and to school ourselves to accept the thought of the one mission of Christ's Church . . . We all live and work together in obedience to Christ in partnership . . . As D. T. Niles has said somewhere, 'We cannot decide for each other what our obedience means, but we must decide together'."

One group "talked together of the danger to mission of extreme nationalism, a nationalism which desires no foreign aid, and says in effect, 'Leave the task of evangelism in our country to us.' This the group recognized as opposed to our fundamental faith in the mission of the whole Church to the whole world, and it spoke of the danger of national churches." Another group made an important distinction between the theoretical and the actual faiths of men and women, "who are to be confronted by the Church not with a comparison of Christianity and their own faith, but with the Gospel, not with a message but with a Person. Christ, it was said, is Christianity's 'unique and unassailable element. We must always preach Him'."

OUT of the voluminous items of business, only two need be reported here. In view of the pressing need for a more adequately trained and effective ministry in Asia, Africa and Latin America, a widely representative Standing Committee on the Ministry has been set up to complete the surveys of theological education which the I.M.C. has been making, and to implement various recommendations arising from the surveys, as well as to promote consultations and interchange of personnel engaged in this field.

A Theological Education Fund Committee has been constituted as a sub-committee of the Standing Committee, for the purpose of administering a new Theological Education Fund. This Fund, amounting to no less than US $4 million, has resulted from a contribution of half the amount by Mr. John D. Rockefeller, Jr. on condition that

a total of $2,000,000 should be pledged over a period of five years by mission boards in the United States. American Baptists are among the nine boards which made this remarkable and generous undertaking.

The sub-committee is to select approximately twenty seminaries in Asia, Africa and Latin America "on the basis of their strategic location, the excellence of their present work, and their plans for development". The main purpose of help to these institutions will be to improve their level of scholarship. About a quarter of the Fund is to be used on improving the libraries of theological schools generally, and on translating theological texts. Dr. Ranson has been appointed full-time Executive Director of the Fund as from next July. This should give great impetus to the life and expansion of the Church through concentration at a strategic point.

THE other yet more important item, to which the Assembly devoted much of its time, was the proposed plan for Integration of the I.M.C. and the W.C.C. put forward by the standing Joint Committee of these two great ecumenical bodies. This Plan provides for the creation of a Commission on World Mission and Evangelism of a reconstituted W.C.C., which would include within its operational units a corresponding Division of World Mission and Evangelism.

In formulating its Plan, the Joint Committee regarded it as "imperative that any such integration should be in a form which ensures that missions belong to the heart of the ecumenical movement. It should also be on lines which bring the missionary forces into closer relationship with all phases of the Church's witness in the life of the world."

According to the Plan itself, the new Commission after integration would "recommend to the W.C.C. Central Committee ways in which the missionary aim of the Council as a whole should find expression in the work of all the divisions and departments".

The issues involved were very fully and freely discussed. Strong support was evident from the councils of Asia and of North America. Some delegates, however, expressed fears that integration would mean the loss of missionary vision and thrust, others pointed out that such a step would result in loss of fellowship with those who were opposed to membership with the World Council of Churches. Much of the opposition was seen to arise from misunderstanding (and indeed misrepresentation) of the W.C.C., which has expressly denied any desire or plan to become a "super-Church". The proposed Commission on World Mission and Evangelism, like the present W.C.C. and I.M.C., would have no mandatory authority over any of its member units, but would be an organ for free co-operation.

THE Conference of British Missionary Societies had instructed its eight delegates to Ghana to press for three things: adequate time during which member councils of the I.M.C. can study and suggest amendments to the Plan; a further form of relationship with the proposed Commission which would enable co-operation without *any* commitment to the W.C.C.; and such recognition of the fact that an integrated organization would be a genuinely new body as would entail a complete re-examination of the composition of its Central Committee, and adequate representation of the Commission of World Mission and Evangelism on the W.C.C. Nominations Committee.

All of these points were conceded at Ghana. The Assembly accepted in principle the integration of the I.M.C. and W.C.C. by an overwhelming majority of 58 votes to 7. The W.C.C. was requested to defer its next Assembly from 1960 to 1961; and it was agreed, in giving member councils of the I.M.C. up till 30th April, 1959 for making comment and criticism for improvement of the Plan, to supply them with a report of the discussions at Ghana as well as other relevant material. The I.M.C. Administrative Committee is to decide in the light of the comments received, as well as of legal advice, whether it or a specially convened I.M.C. Assembly will deal with the Plan in its final form.

VERY appropriately the Assembly held a service of worship on the Eve of the Epiphany, to celebrate the manifestation of "the Light to lighten the Gentiles". The lighting of a candle symbolized the coming of the Light of the World.

Representatives of the West, of Asia and of Africa presented our offerings, the gold of costly service, the incense of worship and prayer, and the myrrh of the Church's sufferings. Intercessions were made for all peoples. Then, with tapers from the central candle, all the small candles in the hands of the congregation were lit. "Ye are the light of the world . . . let your light shine before men . . . Go forth in peace."

Out into the dark courtyards streamed hundreds of tiny lights, held by delegates who would be going to all the corners of the earth. A hostile wind was blowing. We protected the flickering flames, but sometimes they were blown out; then we re-lit them from a neighbour's light.

The procession bore its Gospel witness out into the world.

# The Belgian Congo will Feature at Brussels Exhibition

ON 17th April, 1958 the first post-war World Exhibition will open its gates.

The Brussels Exhibition will have a single central theme: "Human progress through technical advance".

It embraces three main sections, one Belgian, one Congolese and one international.

No other theme could better suit the Congolese section. About fifty years ago, Belgium undertook to civilize this immense territory in the heart of Africa. In six months time, Belgium will be able to show the results of her work.

Seven great pavilions, surrounded with a special Congolese garden, will represent the Belgian Congo and Ruanda-Urundi.

These seven buildings are: an official Government pavilion, one devoted to Building, Power and Transport; another to Agriculture; another to Mining and Quarrying; and others to Banking, Commerce and Insurance, the Catholic Missions and African Fauna.

The Government Pavilion will give a good idea of the governmental activities in Belgium's oversea territory. It will house the different official colonial sections, such as information services, teaching departments, hygiene and medical organization, social-economic branches, technical services and native arts promotion.

THE Hall of Building, Power and Transport will house the exhibits of railway, road and water transport and external and internal air-lines. It will illustrate achievements of constructional and hydraulic engineers, and others in the field of town planning and adapting materials to local requirements.

Model homes for natives and colonial representatives will be erected in the grounds surrounding the building.

People may visit these houses and will be able to get an idea of everyday life in the tropics.

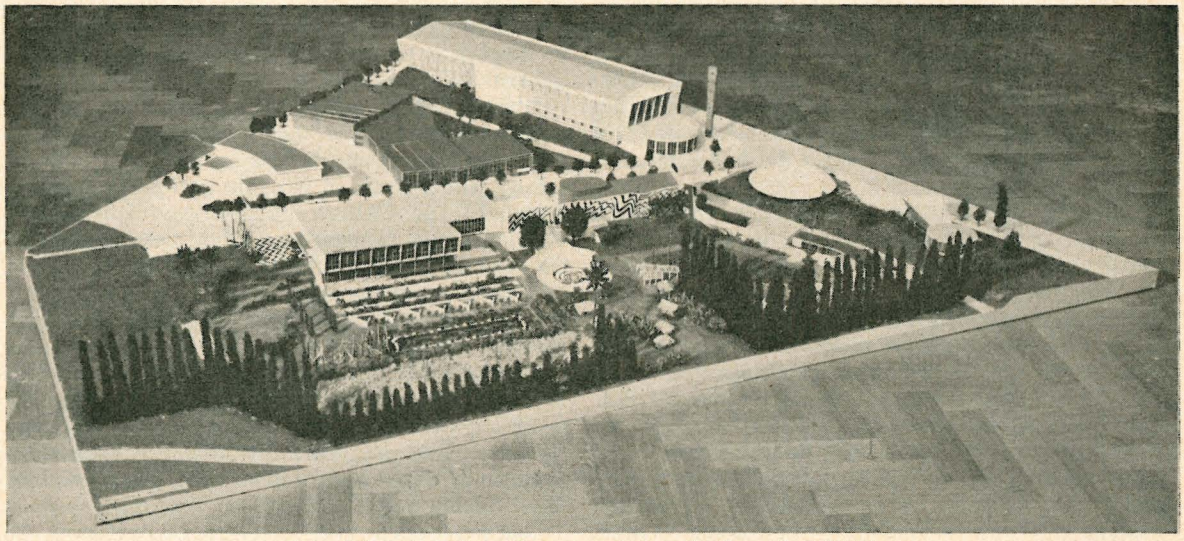
The Agricultural pavilion will present an impressive picture of all the activities embraced by this important branch of the Congolese economy. Textiles, timber, fisheries and the principal crops will be displayed, including the processing from raw materials to finished products.

At the centre of the pavilion there will be a rest-nook, amidst a decorative display of ornamental plants and fish-ponds, separated by large windows on a semi-interior garden.

The Mining and Quarrying Pavilion will be the collective effort of big companies and will enable visitors to appreciate the part played by mining engineers in Belgian Africa.

The aim of the architect is to show social aspects

(*continued on page 59*)



A model of the Belgian Congo section at the Brussels Exhibition

## African Woman Thanks her British Friends

Here is part of a letter from an African Christian woman to a friend in this country. It has been literally translated from the local dialect.

Mimosa is a deacon of the San Salvador Church, Angola, matron of a girls' boarding school, Sunday school teacher, sometimes leads an inquirers' class, etc., etc.:

". . . I hope this little bit of paper comes to find you in good health—you and all the others in the (Mission) House. As for me, your friend, this week we have all been on our beds, but by the Grace of God we are all up again. No end of work for the nurses—the whole town has caught the bad cold but God put His powerful hand on the medicine, and we have all got well again . . .

"I am under sorrow just now: we got news of the death of my cousin's child. Four children and the baby she has lost now . . . we are heavy hearted but God's will be done among us, we are His handiwork. . . . Give our greetings to our brothers and sisters in the Church over there.

Stay with love,
I am your friend,
Maria Helena Mimosa."

## French Books Wanted

Mr. A. S. Cox, who is responsible for teaching French language and literature in the Secondary School at Kimpese, Belgian Congo, informs us that he is trying to build up the school library which at present is not well stocked.

He would welcome gifts of French books by standard authors —classics and books of reference and criticism. The small Larousse pocket editions of individual works would be admirable for his purpose.

It may be that some of our readers have such books on their shelves and would be willing to part with them. If so, Mr. Cox would be glad to hear from them. Letters should be addressed: Mr. A. S. Cox, c/o B.M.S., 93, Gloucester Place, London, W.1.

# Veteran Missionary Celebrates

*(Photo: E.G.T. Madge)*

A group of B.M.S. missionaries at Calcutta celebrating with Miss C. Hodgkinson her 87th birthday. Miss Hodgkinson, who retired in 1940, was first appointed a missionary in 1916 and served at Calcutta and Dacca. *(Left to right:* Mrs. N. Ellis, Rev. D. H. and Mrs. Emmott, Mr. N. Ellis, Miss Hodgkinson, Mrs. Madge, Mr. and Mrs. A. E. Bastable)

# Cunning Thieves use Lorry to Remove Stolen Goods by Night

In the Thysville area our missionaries have been troubled about outbreaks of robbery. While Mr. and Mrs. Fulbrook were on holiday thieves broke into the station store and stole certain goods and about £112 in money.

They came to the mission again later, but only after robbing the Post Office, the State Office and the Roman Catholic mission premises.

On this second occasion they broke into Mr. Disengomoka's school office stealing about £50 and many things from the stock. Then they turned their attention to the Girls' School and took a lot of new material set aside for use in the domestic science classes.

It is reported that in the gangs of thieves there are women as well as men.

During a second raid on the Roman Catholic Mission two thieves were caught and eventually a gang was rounded up by the police.

This gang possessed a lorry for transporting stolen goods by night. In it were discovered many bottles of river water and red earth. These had been collected from a town where a "prophet movement" was active and were intended for sale in Léopoldville as holy.

Mr. and Mrs. Fulbrook say that it is impossible for them to secure the services of a good watchman—the thieves look too desperate.

## First Woman Mayor

Mrs. Tara Cherian, a Christian, who was recently elected Mayor of Madras, India, is the first woman to be chosen for the office in the history of the city.

Both Mrs. Cherian and her husband are active in the Church of South India.

# It is so Different There

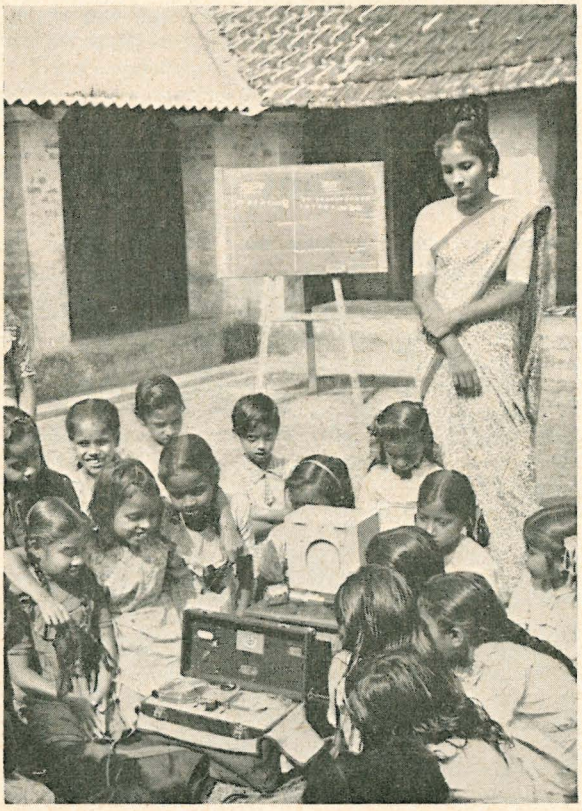
By Mrs. H. GRIFFITHS

HOW different everything seems in England when one comes back after years in a land such as India.

One day, having cooked dinner on a modern gas stove and served it up with only a few steps to the dining-room, I thought of some of the places I had lived in in India and in Pakistan, and how different everything is out there.

I thought of a little village down south of Calcutta where I lived with a colleague in a thatched cottage and where the cook-house or kitchen, as is so often the case in India, was a small separate building a little distance from the house. No nice clean gas or electric cooker there, no shining tidy-looking utensils with which to cook; everything very primitive, as also was the boy who used to help.

How we laughed one day when he came home from the market three miles away (our nearest shopping centre) to say the fish he had bought had jumped into a pond as he passed—and that was our dinner for that day gone! He said the fish was alive when he bought it, as it might quite well have been, and was in the basket which he carried on his head. As he passed a pond the fish leapt to liberty. Rather a fishy story, we felt.



Teacher and children in East Pakistan listen to a tape recording

ANOTHER time, and in another place, our dinner was being brought across from the cook-house in an open dish when a kite swooped down and that time our dinner was enjoyed by Mr. and Mrs. Kite and family and not by us!

One Sunday a month or so ago, as I sat and looked around at the abundance of things brought to a Harvest service, saw the beautiful decorations of flowers and fruit around the church, my thoughts slipped back to a Harvest service at which I had been present in a village in the Dinajpur district. I saw again the little chapel with its mud floor and mats for pews, its mud and bamboo walls with nothing of beauty, except in the countryside around glimpsed through the open space which did duty for a window.

When we arrived the chapel was empty and we sat on mats on the floor. Then gradually in came the people of that village, some having walked for miles, bringing their thank-offerings to God.

In came a woman with a basket of rice on her head, which she lowered to the floor; another came with more rice which she tipped on the floor in front of the low tables which served as pulpit; another with root vegetables; another with dal (lentils); and yet another with a small chicken tied by the legs.

So the procession went on, bringing something to offer in thanksgiving to God who had given them their daily food.

It was indeed a service worth remembering as these Santals filed in to give back to God of their substance and to praise Him for His bountiful gifts to them—and yet so many of them had little else. Some of the women boasted a blouse with their sari, and the men a vest with their dhoti, but many of them had but one garment—here was truly sacrificial giving.

AGAIN, next evening as I sat at the Harvest supper, the proceeds of which were to go to B.M.S. funds, I thought how different it was from the Love Feast at Christmas in Barisal, where a company of some five hundred Christians sat down to eat together.

Here we were at a Harvest supper, sitting at tables, nicely set out with the cutlery we Britishers

are used to, and vases filled with flowers on the tables and around the hall, without which we would feel the place bare indeed.

Then my thoughts went to that Love Feast in Barisal where so many people would eat together remembering the birth of the Saviour of the World —that birth that has made so much difference to their lives and ours.

The Love Feast is always eaten in the afternoon for the cooking has to be begun the night before. We would take our places on the rush mats put in rows on the village green. In front of us all would be placed cleaned banana leaves folded in such a way as to prevent the food spreading on to the grass. Then would come round the servers of the rice—enormous pots of boiling hot rice carried between bamboos by two men. This would be followed by the dal or lentils and when all had been served with this course, grace would be said, and thus hundreds of Christians would begin to eat while the next course was served.

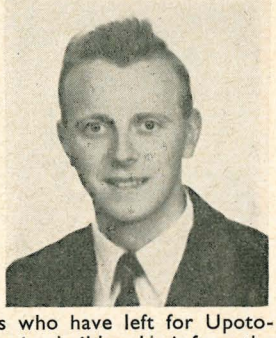
There would be whole families of people who were Christians by name—many of them still very young and to be won for Christ. Some of the women with their babies I had known as school-girls in our boarding school; some of the children were attending our schools; some of the older people were still illiterate; some of the company were leaders in our Barisal church; some were teachers in our boarding schools; but all were part of our Christian community in that place.

(*Photo: C. A. Grant*)

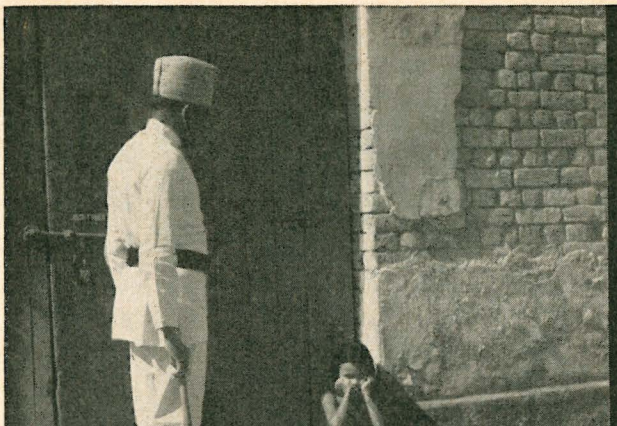
A king cobra caught by a snake charmer. The charmer will knock out his fangs and put him in a box

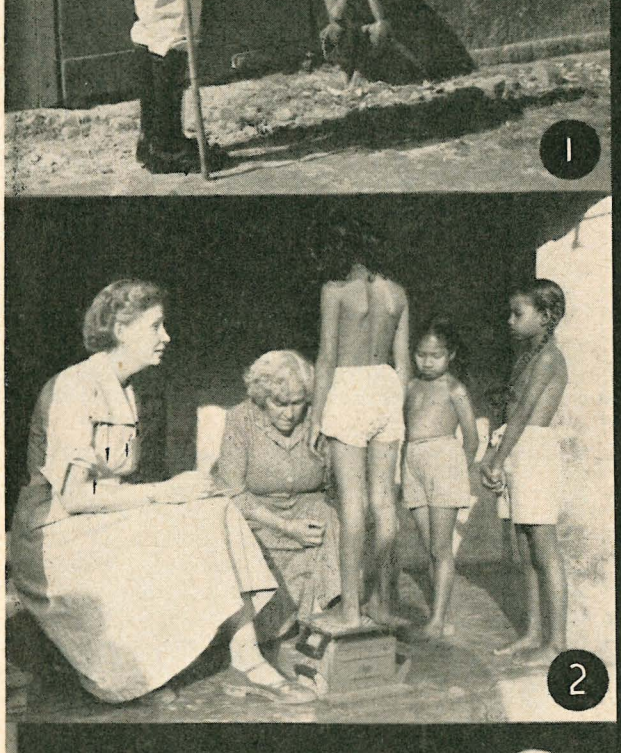
AS I, in my mind's eye, saw those people I remembered that here was part of our Christian Church and thanked God for it. Some of those men and women were not far along the road of Christian service; others were folk like you and me, brought up by God-fearing parents and themselves serving Him in their daily lives; too, there were old-established Christians who had spent their lives in service for Him in a special way; but all were gathered together at that time in that place because the Gospel of Jesus Christ had been preached in the past and was still being preached there and because they desired thus to draw together as one family in love to remember Him. Thus, despite the failures and short-comings of so many of His people, we can believe that God *is* working His purpose out as year succeeds to year.

Rev. D. J. and Mrs. Price who have gone out to Barisal for district evangelistic work. Mr. Price is from Bangor and Mrs. Price from Llandysul. They are both graduates



Mr. and Mrs. Raymond Bridges who have left for Upoto-Pimu, Belgian Congo. Mr. Bridges is a builder. He is from the Foots Cray Church and his wife is a member of the Edmonton Church



# THE STORY O

This is the new, beautifully coloured
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It tells the story of a little Hindu g
Calcutta, who is found (1) and eventu
Missionary Society's School for Girls. T
attention (2) and in the happy atmosphe
new home and friends (3). She learns
to care for herself. She learns, too,
Saviour who died for her.

A crisis arises when her mother is tr
her (5). Difficult times follow, but even
to return to school and her friends, and
her witnessing to her faith in Jesus Chris

This film, with its fine shots of scener
is the most recent addition to our film lib
available on loan or hire. A full list
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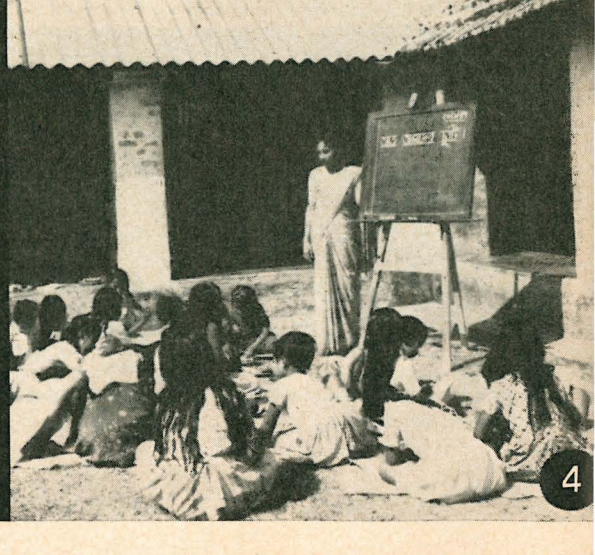
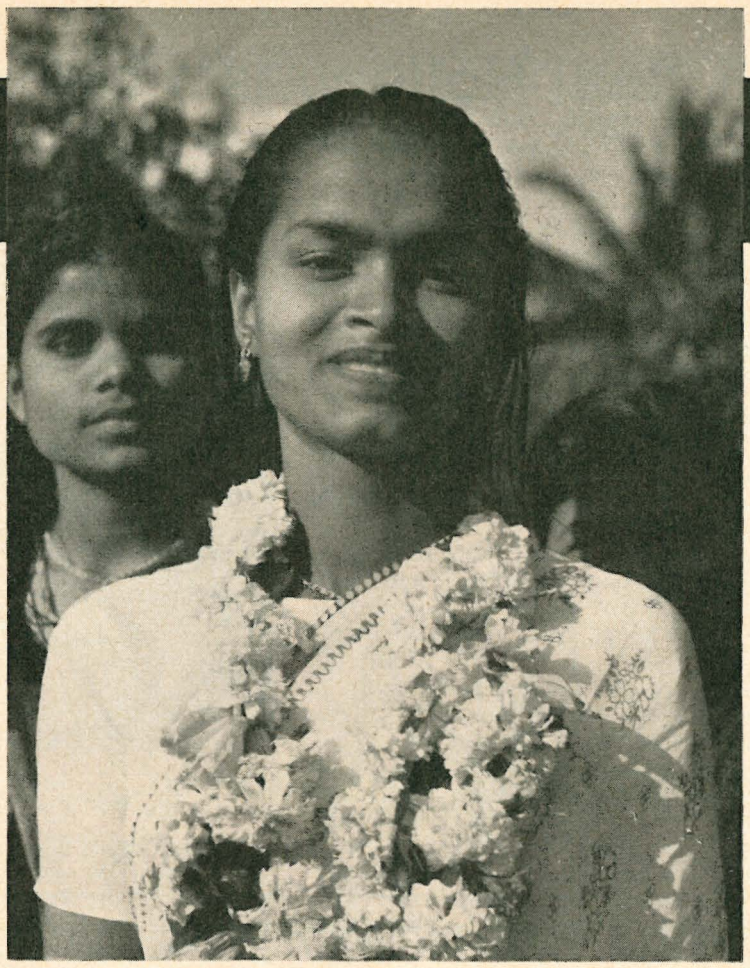


# "HELLO"



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# A Real Holiday is a Necessity

By A. STUART ARNOLD

BY the very nature of its work the B.M.S. is concerned with the mission overseas. Ever since Carey felt compelled to leave the home ministry to work in distant India the real work of our great Society has been done in countries separated from the homeland. Through the years the work has been done in Jamaica and China, Norway and Africa, Italy and India, Brazil and Pakistan, Trinidad, Malaya, Brittany, Hong Kong, Ceylon, Cameroons, East Indies, Japan, Palestine—all these lands have at some time or another during the last 160 years heard the message of Christ from the servants of this Society.

To list the names of these countries is to be thrilled with the vast scope of the work and one is reminded of the vital part played by the Society in the advance of the Kingdom all round the world. This is where the work of B.M.S. is done. The Mission House stands in London as the centre of the work, but really the work is done in the villages of the Kond Hills and on the banks of the Congo.

We feel that these lands are closely linked to us as we valedict our missionaries, either in the local church services where family and friends take farewell of the missionary, or in great Assembly meetings where the denomination joins in valedicting them. But when we return to our local churches we meet the problems of twentieth-century Great Britain. How can we take the Gospel to the unchurched multitudes on our new building estates? Rising costs present the problem of financing the ministry, maintaining the fabric of our churches and providing up-to-date equipment but the materialism of a highly complex civilization demands the utmost sacrifice we can offer—and we are in danger of forgetting the millions "who have never heard"!

The mighty challenge of a world claimed for Christ can so easily be missed when one's mind and heart is full of the task which we find on our own doorsteps in the homeland. How can B.M.S. maintain that interest in the work of Christ's Church in other lands and impress upon young people the need of lands not our own? It is perfectly obvious that the Society succeeds wonderfully in voicing the call through its missionary auxiliaries and their secretaries; through its many publications; through its auxiliaries which bring together the women of our churches and the young people of our Sunday schools and youth groups; by its deputation services and by its faithfulness to the work which in itself is the finest commendation.

(Photo: A. S. Arnold)

Tea in the garden at Barton-on-Sea

IN the midst of all this activity there is one great movement in our Society which occupies the attention of the Young People's Department the whole year round, but which for a month receives priority of support and interest from every Department in the Mission House. This is the B.M.S. Summer School programme.

In our Summer Schools we meet hundreds of the best young people in our churches and for a week or a fortnight they live together, playing, working and praying in an atmosphere which makes them realize their responsibilities to the Kingdom in lands overseas as well as the opportunities that they have in their own churches. Amidst all the relaxation and the fun of a really active holiday they are shown something of the wonderful privilege which the missionary has in giving up his life to serve his Lord in a land not his own. The young man or woman can come to grips with the anxieties and the problems which the Church faces as it strives to bring the peoples to a knowledge of the love of Calvary.

On four mornings of each week there is a talk and a discussion in which young people are challenged to live to the full with the aid of the Lord Jesus Christ. After "elevenses" the day is free for all the usual activities of a holiday until the late evening. Then the missionary staff takes over and

has the opportunity of getting to grips with the opportunities and problems of missionary endeavour.

Our Schools present the Society with its finest opportunity of addressing itself to young men and women of our denomination who have lives to give and talents to use in the service of Christ. The importance of the Schools just cannot be overestimated, whether they be regarded from the point of view of overseas missions or from the point of view of the churches to which the young people return when their holidays are over. On the one hand, they give the Society its best opportunity of keeping a balance between the ever-present demands of work in the homeland and the urgency of the overseas missions. On the other hand, these young people go back to their churches in our own country inspired by the vision, enriched by their new fellowships and more adequately trained by Presidents and Lecturers.

It is true that many candidates come to the Society because of the work done in B.M.S. Summer Schools; it is also true that many hear the call to the home ministry at these same Schools, or go back to their churches resolved to give better service.

THE astounding popularity of the B.M.S. Summer Schools, which is continually growing, shows how attractive they are to young people. This is probably because the happy exercise of youthful vigour in an active, young people's holiday is made the more thrilling when it is enjoyed against the background of a serious and worthwhile purpose. The plans of the Young People's Department guarantee that all who join the Schools have a first rate holiday, for it is recognized that the very busy lives that young people lead today make a real holiday not a luxury but a necessity.

This year's programme includes centres which lend themselves admirably for sports, games, swimming, etc. and the Society will provide the equipment necessary for their enjoyment. A fine list of Presidents, Secretaries, Lecturers, Group Leaders, Missionaries, Hostesses and Helpers has been drawn up which will ensure that the spiritual impact of the Schools will be all that keen young Baptists would wish. And all this provided for £4 10s. per week!

The centres this year are 2nd to 30th August at Barton, Bexhill and Clevedon. 26th July to 9th August Cilgwyn general; 9th to 30th August Cilgwyn Welsh school. A united continental trip with the Baptist Union to the European Baptist Federation Congress at Berlin from 25th July to 2nd August, Zeist Summer School from 2nd to 16th August.

You may already be too late to secure a place, so it is important that you write to Rev. A. Stuart Arnold, Young People's Department, 93-97 Gloucester Place, W.1. as soon as possible.

## The Belgian Congo will Feature at Brussels Exhibition (*continued from page 52*)

and achievements, and sculpture, painting, ceramics and weaving will be abundant. A large fresco will tell of the evolution of Africa and the great extent to which it has been influenced by the mining industries.

AN ultra-modern building, housing the Banking, Commerce and Insurance exhibits will rise in a setting of lush tropical vegetation.

The designer has used the talents of African artists. A study of tropical building has inspired the use of Congolese materials.

In the centre there will be a reconstruction of a native market, with brightly-clad figures in constant movement as a reminder of modern African life.

In a large pavilion with shaded eaves and covered walls, built by the Missions themselves and covering 2,500 square metres, the Catholic Missions will present a survey of the colonizing task on which they have been working for more than sixty years.

The Protestant Missions will have their place in the Government pavilion.

THE Hall of African Fauna will give a vivid and intriguing picture of a side of Belgian Africa which is doomed to extinction as the frontiers of civilization are pushed forward. This pavilion covering 1,200 square metres without windows and entirely lighted by harsh electricity, will satisfy those who have a passion for wild tropical scenery. It will provide a series of displays showing the most important animals of the Congo in their natural environment.

The National Parks will give a survey of their achievements in the scientific and aesthetic field. A maximum of realism and scientific accuracy will be used to portray each creature in its natural surroundings.

It is probable that more than 3,000 Congolese will visit the Brussels World Exhibition of 1958. The Government and various business concerns have offered their African personnel transport and housing facilities. In addition a large number of natives will be employed in the Belgian Congo section of the Exhibition.

(From *Belgian Congo*)

# A Congo Chief Comes to See for Himself

By D. M. TIVEY

IT was twelve noon on a blazing Congo day. Djamba, the pastor of that district, and I had been cycling since just after 6 a.m. and we wanted water to drink and a chair in the shade. The village was still and silent. Of course, at that time of day you don't expect to see any women. They are away working in their gardens in clearings in the forest. But where were the men? Eventually Djamba discovered them, lying on the ground behind the chief's house—drunk. The chief himself was perhaps the worst of them all.

I first met the King of Nko three years ago. Audrey Weller and I had been visiting one of our big regional schools and were being given a lift home in a State lorry. About 100 kms. from Bolobo the lorry stuck in the mud and we had to send for help to the nearest village—Nko.

While the men were digging out the lorry, we decided to walk on to the village and wait there for our transport. As we plodded on through the rain a small bearded figure dressed in chief's regalia came scuttling round a bend in the track. It was the "mokonzi" of Nko coming to see how the men from his village were tackling the job of moving the State lorry.

HE was dressed like most chiefs and village elders who wear a red blanket or a piece of red cloth draped round them, a necklet of animal teeth and a "crown" decorated with more teeth or an animal's tail, usually that of a monkey or an elephant. The chief greeted us and stopped for a moment to chat before hurrying on his way again, his red blanket soon disappearing from sight amongst the trees.

And here he was once more, this time at his own home. I looked at his house. The doorway was festooned with charms, on the stick fence which separated his plot from the road were perched skulls and skeletons of various animals, no doubt intended to scare away evil spirits. This man had been a "Christian" in his younger days. He had been brought up on one of our mission stations yet when he was called to become a chief, a leader of his people, he slipped back into all the pagan practices of his forefathers. A leader, yes, but in what direction is he leading his people?

(*Photo: D. M. Tivey*)

Three Congo chiefs at Bolobo. King Nko is on the right

THE continual cry is for leaders in Congo in all spheres of life and not least in church life. It is not enough that a man—or woman—calls himself a Christian, that he has been brought up in our schools, educated in our training institutes.

We certainly need trained leaders but more than that we need leaders who themselves are convinced that only with Christ has life any meaning, any purpose or any worth, that the Christian way of life is the only way. We need leaders to lead us in the right direction.

Will you pray that God will call forth such men and women to lead and serve His Church in Congo?

# Farm Crops are Doubled and Trebled by Improved Husbandry

In just over three years, the mission farm at Khulna has proved that agricultural production in East Pakistan can be doubled or trebled.

This has been done with only simple village equipment. The farm would now benefit by the introduction of some machinery.

Under the Colombo Plan, four Japanese experts in rice cultivation have been loaned to Pakistan. They have been stationed at Dalautpur, only seven miles from the farm. Their advice was found valuable.

Rice has been produced this year where salt soil killed it in the past.

After two years' search, the farm has bought a stud bull. It is an animal of much finer quality than any ever seen in the district.

This year, a student has worked on the farm for a few months. He will return in a year's time. Ultimately, it is hoped to have five or six students.

A young man, Denish Mittra, has been trained to type and keep accounts. He has taken over most of the office work including the correspondence in English and Bengali, orders and the dispatch of seeds.

A tank 90 feet long, 70 feet wide and 12 feet deep has recently been excavated.

It will be used for rearing fish for eating and to collect and store rain water for irrigation. Its sides—raised above the surrounding land by four feet and not likely to be flooded—will be used for growing vegetables and fruit. Banana and coconut seedlings have been planted. While they are growing, crops of spinach and egg fruit are being reared.

Irrigation will make possible both earlier and later crops and more prolific crops in the main growing season.

When the tank was completed and about three feet of water had been collected, 3,000 fish—small fry—were put in it.

A pump has been attached to the tank, but it has not yet been possible to obtain an electric motor to work the pump.

Where the tank now stands was a shallow hole infested with snakes.

*(Photo: N. B. McVicar)*

This boy at a mission school is learning to knit

# Eager Inquirers 'Imprison' a Pastor

Pastor Admi Aba, who has a large circuit of fast-growing churches in the Kond Hills of India, went to the mission station at Udayagiri, Orissa, to be treated for a fever.

As he was getting better, he sat cross-legged on his hospital bed and talked of the way in which whole families, villages and clans are turning from animism to Christianity.

"The other day," said the pastor with a mixture of chuckle and groan, "households in two villages off the beaten track sent for me because they had heard a little and wanted to learn more.

"I planned to spend all morning in one village and move on in the afternoon to the other.

"But the first lot were so hungry for teaching that they tied the outside of the house door with rope and would not let me go till nightfall.

"Then the people in the second village were on my track because I never got to them that day.

"They are desperate folk out there. I'm getting as skinny as a lath trying to keep up with them."

## Keswick 1958

The B.M.S. has again taken three houses at Keswick, and is arranging for a party of up to sixty to attend the Convention. The accommodation is shared, but is in comfortable rooms with hot and cold running water.

Terms: £8 4s. 6d. per week, including full board.

Friends wishing to book are asked to write early to the Rev. A. A. Wilson, M.A., enclosing £1 booking fee.

## Boys' Brigade Holds Easter Camp in West Indies

The B.B. Council of Jamaica is organizing at Easter, in April 1958, a ten-day Caribbean Camp to be held near Kingston, Jamaica. This Camp will be attended by senior boys from the Jamaican companies and also by parties from the B.B. throughout the West Indies.

A contingent from the British Isles, as well as representatives from the B.B. in other countries, have been invited to take part as the guests of the B.B. in Jamaica.

In addition to the ten days in Camp, the British party will have a further ten days' private hospitality and sight-seeing. The visit will be full of interest and new experiences, and, as well as being an inspiring B.B. undertaking, will be of educational value to those taking part.

Also the B.B. in the West Indies looks forward to gaining much stimulus and encouragement from the visit of a first-class contingent from the United Kingdom.

# Letter from New Delhi

No. 1

By R. F. TUCKER

CHRISTMAS is a great festival in the capital in which all communities take part. The big shops are gaily decorated and Christmas cards are on sale in many of them. Non-Christians also are sending each other greetings. Just before Christmas a directive was given to junior Government servants that they need not send cards to their senior officers! Christmas shopping has become a custom, but this year for various reasons it was reported that less money was being spent.

On Christmas Day and on New Year's Day the many churches throughout the city were packed. Many were decorated with coloured paper. Several had Christmas trees and many Christian congregations held their annual feasts. A spirit of goodwill was everywhere. It is to be regretted that after the festival so many do not attend church regularly and quickly fall back into quarrels and strife with each other. All India Radio gave ample time on its many programmes to Christmas. One programme in which the Gospel was read and explained was followed by the singing of Hindustani hymns and was highly praised by a Radio critic for the quality of singing. Many church choirs toured the city singing carols.

JANUARY has become a favourite month for the Government to receive foreign guests. This January we received, among others, visits from the Prime Ministers of Czechoslovakia, Great Britain and Indonesia. Those not invited to the banquets and civic receptions are able to watch the comings and goings of these distinguished guests through streets bedecked with flags. Historical buildings and the city gates are brightly illuminated. The climax will come on Republic Day with its tremendous celebrations and procession. This year the 26th January falls on a Sunday which will present a special problem to the churches. The main roads are closed to traffic for several hours and this will seriously affect those who wish to attend services.

December's *Herald* contained an article on the education bill introduced in Kerala and the special concern of the Roman Catholics. The Archbishop of Ernakulam inaugurating the Catholic Conference of India is reported as saying that the bill was not a matter only affecting Catholics. He further stated that Catholic journalistic and literary activities should also be stepped up in defence of fundamental rights, to meet the criticisms of the Catholic faith and Christian doctrine.

IN December the American Methodist Bishop of Delhi conducted an ordination service for Dr. Akbar Haq who is at present Principal of the Henry Martyn School of Islamics. Dr. Haq interpreted for Dr. Billy Graham in January 1956 in a most remarkable and inspiring manner. Later he was invited to the United States and participated in Dr. Graham's campaigns. He is now much in demand as an Evangelist and has already conducted several campaigns which have been richly blessed.

Also in December the American Methodist Church laid the foundation stone of a new church at Nizammudin, to be known as the Methodist Centenary Church. The Church of India (Anglican) is also preparing for a foundation laying ceremony of their new Lodi Church early in February. The Baptists are meeting with others and planning for the formation of the Green Park Free Church. These three new ventures are all situated south of the capital in an area which is being rapidly developed. They are each about three miles apart and will serve a very wide area. In spite of difficulties it is certainly good to see these advances and 1958 may come to be regarded as a year of important extension.

## Annual Assembly 1958

MISSIONARY MEETINGS

MONDAY, 28th APRIL

**11 a.m. Introductory Prayer Meeting at Bloomsbury Central Church.** *Leader:* Rev. D. Scott Wells.

TUESDAY, 29th APRIL

**1.30 p.m. Women's Annual Meeting at Bloomsbury.**
*Speaker:* Mrs. C. A. G. Austen of Lingungu, Belgian Congo.

**4.45 p.m. Medical Tea.**
*Chairman:* Rev. W. W. Bottoms.
*Speaker:* Miss E. M. Maltby
(Tickets 2/6, from Miss G. H. Stageman, The Mission House.)

**7 p.m. Youth Rally**
Speakers will include: Dr. Alan R. Taylor of Chandraghona, Pakistan, and Miss Edna Markwell (missionary candidate)

WEDNESDAY, 30th APRIL

**11.30 a.m. Annual Missionary Service**
*Preacher:* Rev. M. A. C. Warren, D.D. (General Secretary of the Church Missionary Society)

**6.30 p.m. Annual Missionary Meeting**
*Speakers:* Dr. David H. Wilson of Pimu, Belgian Congo; Rev. R. L. Morgan of Baraut, North India.

**Valediction of Missionaries**

(*Unless otherwise stated all meetings are at the* **CENTRAL HALL, WESTMINSTER**)

# FELLOWSHIP IN PRAYER

**Based on the Prayer Calendar**

6–12 *April:* Pray for the *Institut Médical Evangélique* near Kimpese, where B.M.S. members of staff are working with those from four other Protestant missions. Pray for the church at Wathen, for the dispensary, and for teacher training and educational work. Remember African colleagues who share in the evangelistic and educational work on the station and in the district.

13–19 *April:* Thysville and Kibentele, together with Wathen, form one unit in the Lower Congo. There are special opportunities at Thysville, where there are State Railway repair shops and a large military camp; remember the church and evangelistic work and schools in the town and district. At Kibentele one missionary couple have oversight of the area; they write: "All the work in the hospital and the dispensary, all the day schools, central, regional and company, are in the hands of our African colleagues . . . The church work is in the hands of the Church Council, for we have no African Pastor or other trained man to lead it. We are busy with the Bible School . . . Pray constantly for all of us."

20–26 *April:* Pray for the rapidly growing town of Bolobo and its large district, remembering the church on the station and in the villages, the educational, teacher training and women's work, and the hospital and district medical work.

27 *April–3 May:* Pray for the church and school work at Lukolela and for the medical work in the dispensary and area. Remember missionaries at Ntondo engaged in church and school work and their African colleagues, deacons and teacher-evangelists. Pray for the hospital, remembering especially the nursing sisters in whose charge it has been for many months in the absence of a doctor.

# MISSIONARY RECORD

### Arrivals

19th January. Rev. S. E. L. and Mrs. Larwood, from Kingston, Jamaica.

20th January. Dr. and Mrs. A. R. Taylor and child, and Miss M. White, from Chandraghona.

### Departures

18th January. Mrs. S. G. Anslow and two children, by air, for Upoto.

23rd January. Mr. and Mrs. R. Bridges, for Upoto.

30th January. Rev. H. J. and Mrs. Casebow, for Wathen.

### Birth

29th January. At Woolwich, to Dr. and Mrs. D. H. Wilson, a son, John Hedley Stuart.

### Death

20th January. At Gravesend, Mrs. R. J. Grundy (India Mission, 1901-27).

# ACKNOWLEDGEMENTS

(To 12th February, 1958)

### Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* G.W.D.A. £1; Anon., 10s.; Miss Hilary Durrant, £20; Anon., £1 10s.; Anon., 2s. 6d; In memory of Mrs. Ogla Owen, £2; Lama Hayell, 15s.; Pax to B.M.S., £1,000; Anon., £3 10s.; Anon., £1; "My first pension increase", £2 10s.; "In memory of Mrs. H. K. Wilson", T.P., £2 10s.; E.S.D.—Lushai Hills, £9 14s.

*Medical Fund:* *"In loving memory of Margaret, 7th December, 1947", M.M.F., £2; "A well-wisher", E.L.R., for Lepers, £3; Anon., £1 10s.; T.I.M., for leper children, £1; Anon, £1.

*Gift and Self Denial Week:* Miss Brown, Dunoon £1.

*Widows and Orphans Fund:* H. Dyer, £1.

*Ceylon Flood Relief:* Anon., £2; S.W., £1; E.M.W., 10s.; Kalu Banda, £5.

* Inadvertently omitted from February acknowledgements.

### Legacies

| 1958 | | £ | s. | d. |
|---|---|---|---|---|
| *January* | | | | |
| 20 | Miss Agnes Rose Elmer ... ... | 200 | 0 | 0 |
| | Stewart Douglas Ewen ... ... | 100 | 0 | 0 |
| | Miss N. E. Blower ... ... ... | 54 | 10 | 3 |
| 29 | Rev. A. J. Klaiber ... ... ... | 25 | 0 | 0 |
| | Miss S. B. Stephens (Translations £3 9s.) ... ... | 6 | 18 | 0 |
| *February* | | | | |
| 4 | Mrs. Clara Shearer ... ... ... | 1,500 | 0 | 0 |
| 6 | Miss Catherine Jones ... ... | 600 | 0 | 0 |

THE BAPTIST MISSIONARY SOCIETY
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# CARIBBEAN KALLALOO

**J. P. HICKERTON** *Frontispiece and Map* **4s. 6d. net** (postage 5d.)

The inauguration of the Caribbean Federation has focused attention on the islands of the Caribbean. This book, written by one who was in Trinidad from 1947 to 1954 in the service of the B.M.S., provides a valuable aid to understanding West Indian affairs. Many of the islands are described, their history is outlined, and the social and economic aspects of the life of the people are discussed. Religion and the work of Christian missions also receive attention, and the whole book is informative and lively.

# BRITISH BAPTISTS IN CHINA

**H. R. WILLIAMSON** *Illustrated* **21s. net** (postage 1s.)

"No one is better fitted to tell the story of our missionary enterprise in China than Dr. Williamson, who himself served there for many years, first in Shansi and then in Shantung, and who was for a time the Field Secretary for China, before coming home to be Foreign Secretary in London. For about half the period covered by his survey he has had an intimate knowledge of the work, and in his early days in China he was in touch with the great pioneers of our Mission. His account is, therefore, informed and reliable. In addition, it is throughout readable and interesting."—Dr. H. H. ROWLEY in *The Baptist Times*.

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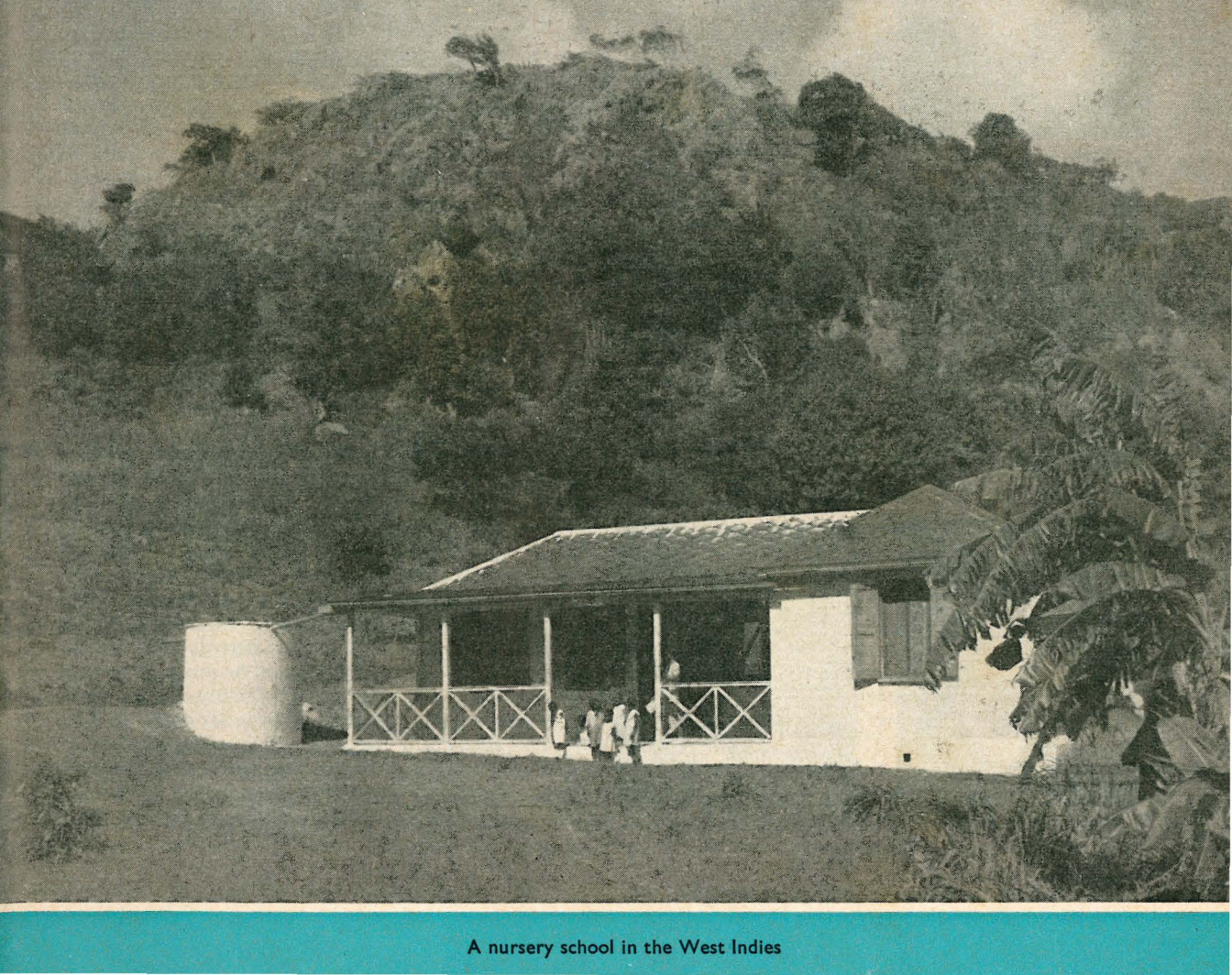
MAY 1958

PRICE FOURPENCE

# Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



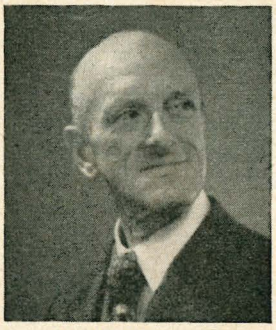
A nursery school in the West Indies

# Mainly about People

Rev. H. H. Rowley

Rev. J. D. Jamieson

Rev. F. C. Bryan



Mr. W. H. Crowe

THERE is always a mine of information about the Society, its activities and responsibilities, in the Official Report and Directory, a copy of which is sent to every church early in the autumn. The Official Report section was presented and adopted at the Annual Members' Meeting last month. The title given to it was: "So Send I You", based on the text: "As the Father hath sent me, even so send I you" (John 20:21).

One section of the Report was particularly encouraging. Here it is:

"Notwithstanding the sense of inadequate staffing with which so many of our missionaries are burdened, we rejoice to report for 1957 a number of baptisms far beyond anything which the Society has previously been able to record. The details are as follows: India, 2,142; Pakistan, 187; Ceylon, 74; Belgian Congo, 3,660; Angola, 993; Trinidad, 59. For the first time we have a figure from Brazil, namely, 16."

Rev. D. Christy Davies

To these figures must be added the number of baptisms in Jamaica which are reported separately by the Jamaica Baptist Union—1,631.

REFERENCE is made later in the Report to the question of inadequate staffing:

"Analysis of the list of candidates accepted by the B.M.S. for missionary service during the five years 1953–57 inclusive shows that the total of 113 new missionaries was made up as follows: 21 theologically trained men, 9 women church workers, 7 doctors (5 men, 2 women), 23 nursing sisters, 14 teachers (2 men, 12 women), 2 physiotherapists, 1 dentist, 2 agriculturalists, 1 accountant, 1 clerical secretary, 1 builder, and 1 business manager, together with 30 wives or fiancées. Of these, 46 were designated for South Asia, 64 for Congo, 2 for Brazil, and 1 has not been assigned.

"It has been encouraging to have this average intake of nearly 23 new missionaries per year. On the other hand, these 83 appointments (counting husband and wife as one unit) are counterbalanced during the same period by 33 retirements and 34 resignations from active service overseas—two of which, however, were of colleagues now serving at Headquarters, both unable, like many others, to return to the field on account of family responsibilities. Of the retired missionaries and their wives 42 had done thirty years' service or more.

"It will be seen that the net progress made over this period as regards our total number of active missionaries was not very large."

THE Annual Members' Meeting provided an opportunity for acknowledging the valuable services rendered to the Society by a number of faithful and generous supporters.

Rev. Prof. H. H. Rowley, for eight years a missionary in China and subsequently a theological scholar and teacher of international fame was elected Vice-Chairman of the Society. Four men were elected Honorary Members in recognition of long and loyal assistance. They were: Rev. F. C. Bryan, until recently General Superintendent of the Eastern Area, a former Chairman of the B.M.S. and of its Candidate Board; Mr. W. H. Crowe of Ealing, for forty years or more a member of the General Committee and a founder member and officer of the Baptist Men's Movement; Rev. D. C. Davies, for twenty-seven years a missionary in Congo and the Welsh Representative for nine years; and Rev. J. D. Jamieson, who retired last year from the post of Scottish Representative.

# How to Work—and Like it!

**Third Ecumenical Youth Work Camp in Malaya, 1957**

**By J. SUTTON**

*(Photo: J. Sutton)*

Campers at the Ecumenical Work Camp, Singapore

ALMOST a year ago, with the station wagon loaded down with Kuala Lumpur Christian youth leaders, I went prospecting for a project and site for our third ecumenical work camp. We visited several New Villages to see the possibilities. (New Villages is the name given to over five hundred new settlements of Chinese people brought in from the jungle fringes into planned and controlled communities sited all over Malaya. They vary in size of population from a few hundred to 15,000 and are slowly being integrated into the general social structure of the rest of the country.)

We could have helped to build a church, but the young people with me felt that a church building would not be felt by the majority of people, Buddhists and Muslims, to be of concern to them. There was a unanimous feeling that our project should make a witness and help a need of non-Christians as well as Christians.

WE heard of the possibility of building a crèche which would be run by Christians for the children of rubber tappers. These children are often left uncared for at an early age because all the older members of the family have to be out earning a living. This would have been our first choice, but plans were not far enough advanced for us to take part.

Then in Salak South we saw the Chinese Affairs Officer, who unrolled a map of the village and said, "We have no play facilities whatever for our youth. Here is land set apart for a playing ground. You could tackle that if you wanted." The more they thought about it the more it appealed to the group with me.

The village, with a population of four to five thousand people, is near to Kuala Lumpur, and easily reached. The villagers are poor, rubber tappers and tin mine workers in the main, and a big proportion are young people. There is a small but growing Christian mission at work there, part of the Church Missionary Society, with a missionary residence, a Chinese pastor, and a hall used as clinic, school and church, so the camp would be an extension to its witness. There was a real need to be met, and through which the compassion of Christ could be seen. It looked as though this might be the right thing to do, and we agreed to follow it up.

LATER we found that both the authorities and the Village Council were favourable. When we went up on to the site, we found it to be in a good

position, across the top of a hill in the centre of the village. There was a commanding view across disused tin mines and the aerodrome, with Kuala Lumpur in the distance. In fact, we could see on the skyline work proceeding on the gigantic new Merdeka (Independence) Stadium, being built for Independence Day on 31st August, when Malaya was to become a sovereign member of the Commonwealth! The levelling of the ground looked to be a formidable job, but we found that the R.A.F. who used the nearby airfield, and had earlier "adopted" Salak South (the adoption mainly functioning at Christmas time!) would be willing to lend us a bulldozer to help with this.

So it was that just a fortnight before the inauguration ceremony of Independence took place, during August of 1957, the campers assembled in Salak South New Village. Delegates came from all over Malaya, a cross section of youth from the churches and Christian organizations that belong to the Malayan Christian Council. There were overseas delegates from Hong Kong, Thailand, the Philippines, Pakistan, and Australia.

The three Indonesian delegates were of special interest, for whereas in Malaya the *songkok* (circular felt hat) is always the sign of a Muslim, here were young people, obviously of the Malay family, but Christian and wearing the *songkok*!

IN all some thirty-five delegates lived together in the local school building, loaned to us for the holiday period, and shared the strenuous programme of manual labour, Bible study, discussion, prayer and witness, with plenty of fun thrown in! Their time-table gives you an idea of the crowded day-by-day activities:

> Rising at 6 a.m.—helped by music! Prayers on the field at 6.30; breakfast on the job at 7.30, and so working through till 10.30. Bible study at 11.0, and Intercessions at 12.0, with lunch at 1 p.m. Work was fixed to go on again from 5.0 till 7.0, but many went on at 3.30 voluntarily. Supper was at 7.30, discussions at 8.0. Evening prayers were at 10.0, and lights out at 10.30. I imagine there was no trouble about sleeping!

FOR the Bible study on 1 Peter, and discussions on Christian citizenship, two of the World Christian Books series were used as extra-Biblical materials. These were *The Christian as Citizen* and *A Letter of Wise Counsel*. There were many leaders among the assembled youth. They included a Philippino girl who is a W.C.C. youth worker in Asia, a Malayan who recently gave up a good government town-planning job to train for the ministry, and who gave technical assistance, a Chinese who had been at the Youth Conference at Bristol in 1956, and who came back to Malaya with a new vision of Christ's call to witness, as well as the organizer who had work camp experience in India the previous year.

Missionary helpers included the Rev. W. S. Upchurch, formerly with the B.M.S. and now on the staff of the Council doing audio-visual evangelistic work. Young people from the Kuala Lumpur churches came out for a day or in the evenings as they could, to help with the work, and the campers visited local churches and youth groups some evenings.

The work camp made an effective impact on the local people. They are used to V.I.P.s. coming to inspect them! But here was a group, mostly with a fair education, who had actually come to live and *work*, and to work with and for them! They were curious and appreciative, and supplied the tools for the work as well as helping to wash delegates' clothes.

The Selangor Playing Fields Association came in to help with provision of equipment. Slides, swings, see-saws, and climbing equipment were supplied, and the campers set it up after the field was prepared.

The local press was interested, and published accounts of the group and their work, which will have been read by the thousands who poured into the capital for the Independence celebrations. A writer in the *Straits Times*, the main English-language paper of the Federation and Singapore, suggested that it might be good for all the overseas visitors coming for Merdeka to do what the campers were doing—to go and live in a village and learn the problems of rural Malaya!

AS usual, time ran out all too quickly, and there was a rush to finish the work. The children's playground was completed and the equipment set up. The only disappointment was that the bulldozer needed to level out the football field failed to turn up (having been diverted to build a V.I.P. stand on the airfield!). But with great joy the field was officially opened, with the local council present. Crowds of children impatiently waited for the finish of the ceremony, and then rushed to be the first to try out the new treasures made available to them.

The work camp was closed with a candle-light service on the site, dedicating to God the work done, both material and spiritual. The overseas delegates were able to go from the camp to Christian homes in Kuala Lumpur, and to be present in the Merdeka Stadium when the Declaration of Independence was made.

The camp organizer summed up the convictions of the Malayan delegates by saying: "The camp was

(*continued on page 76*)

## Problem Church
## 6,000 feet up

When the Baptist Union of North India met in February, the situation at Kasauli was on the agenda.

Kasauli is about 200 miles from Delhi and 6,000 feet above the city.

It has two Baptist churches. One is for English-speaking people. This church is not the main problem. It is attended by members of a small community of English and Anglo-Indian people and Indians who know English. Most of these people also attend the English services of an Anglican church.

The Indian church is the source of anxiety. It has had no minister since June. There has been no women's work for some years. The Sunday school has lapsed, although an attempt is being made to build it up again.

Around Kasauli are hundreds of villages offering scope for evangelistic work.

Missionaries from Delhi can spend only three or four months of a year at Kasauli owing to shortage of staff.

## New Hospital May
## Cost £20,000

The steady development of the city of San Salvador and the various planning and building schemes consequent on it are making it necessary for the B.M.S. to look carefully into the condition of its property in the area.

There is need for a new school building. Already a sum of £5,000 from the Congo educational subsidies fund has been set aside for this purpose.

The chapel and vestries will have to be rebuilt to satisfy government standards. Apart from what has already been raised locally, the sum of £2,500 is still required.

By far the largest item is the hospital. This is our oldest in Congo and must be entirely rebuilt in the near future. The cost may well be between £15,000 and £20,000.

A water carrier at the Barisal Girls' School, East Pakistan

# Missionaries "No Longer Keystones"

The spectacular advance of Christianity among the animists of the Kond Hills of India continues.

"This is not the work of recognized missionaries", writes Miss Barbara Boal, of Udayagiri, Orissa.

It has been brought about, she says, "through the spontaneous evangelism of new church members—the vigorous and natural outcome of their joy."

"Those of us who are western guests here," Miss Boal goes on, "are needing more than ever to be alive to the questions of where and how best we can help.

"The Church in the Kond Hills is firmly established.

"No longer to missionaries, but to the Church, under God, now belong the spearhead of attack in evangelism and follow-up work, the pastoral care of the local churches and increasingly the oversight of the whole.

"We are still wanted and needed, but we are certainly not keystones without which the building would fall in ruins.

"Similarly, western financial aid is still greatly needed here, but hand in hand with it must go the steadily increasing responsibility of the local church member. Without it, his stature as a Christian will be stunted."

## A Drunken Man
## and A Fool
## Cause Death of 70 People

At Runaway Bay, Trinidad, a petrol tanker swerved to avoid a drunken man. The driver lost control and the vehicle toppled over spilling petrol everywhere around. Immediately people swarmed out of the houses round with containers of all kinds to collect some of the fuel. One man filled his cigarette lighter, and then tried it to see if it worked.

In the explosion and blaze which followed ninety-three people received severe injury through burns. Of these seventy died.

Rev. C. F. Nunn, who has had nursing experience, was able to render assistance to the injured, and for this has been highly commended.

# Men for the Master

**Training Africans for the ministry at Kimpese, Belgian Congo**

**By P. J. MANICOM**

"OF whom speaketh the prophet this?" the Ethiopian eunuch asked Philip. Many questions concerning the Bible and God's way of salvation are being asked by Congolese today after nearly eighty years of Protestant missionary work in their land. And there are also many who, for want of a preacher, have had little or no chance to hear the Gospel of Jesus Christ, or who, for want of a shepherd, have fallen back into the heathen darkness from which they once began to emerge.

It has been B.M.S. policy from the beginning to strive for the building up of an indigenous church in Congo. In the early days of the mission Dr. Holman Bentley wrote to a well-meaning friend in England who had offered to contribute to the support of African teacher-evangelists in the Wathen area, that the support of such men was the responsibility of the Congo Church, which must not lean too heavily on help from Britain. The contribution which the missionary society can make is above all to train Africans equipped to be leaders acknowledged and supported by the indigenous Church.

TODAY, there are signs that the sphere of influence of the semi-educated teacher-evangelist in Congo is becoming more limited. While many such men continue to do faithful work for a very small remuneration, it becomes increasingly difficult for them to command the respect of the young men who have had more education than they, and whose acquaintance with the new life of the towns inclines them to be contemptuous of the unlettered and unsophisticated villager.

To meet the challenge of the new Congo which is coming into being, the Church there needs leaders of formed devotional habits and mature Christian character, who have had the time and opportunity to make a serious study of the Bible and theology. "Ye do err, not knowing the Scriptures," said Jesus. The strength of sects whose errors are camouflaged by misapplied Bible quotations and whose zeal is often nourished by strong anti-white feelings, makes it all the more imperative that there should be Congolese "approved unto God . . . rightly dividing the word of truth."

FOR entry to the theological course at E.P.I. (*Ecole de Pasteurs et d'Instituteurs*), Kimpese, candidates must be men who have shown evidence of God's work in their lives during some years of Christian service, and who have attained an academic standard equivalent to that reached at the end of the four-year teacher-training course given at E.P.I. A year's preparatory course is provided for those needing it to reach the required entrance standard. The aim is to recruit a new class every two years.

The course is open to candidates from all Protestant missions, but of the twenty-one men now following it, eight are from the B.M.S. The 4th year class includes one man from Wathen, one from Ntondo and one from Thysville; the 2nd year class has one from Yakusu, one from Upoto, one from Bolobo, and two from Léopoldville. All these men are married and have children; in accordance with E.P.I. tradition, their wives and children also attend school so that the whole family may bear witness to Jesus Christ's power to save and to give abundant life.

Students at Kimpese

LET us take a look first at the men in the 4th year class.

André Dioko, of Wathen, was trained at Kimpese as a teacher. After some years of service in that capacity,

he obeyed God's call to leave the teaching profession, which becomes increasingly remunerative as time passes, in order to embrace a form of service whose material rewards will certainly be far less.

Denis Mompoko, who is the father of seven himself and seems fond of all children, is the son of a church overseer who worked in the area of Lake Tumba. After taking the old Bible School course at E.P.I., Mompoko became a schools' supervisor based on the village where his father was still in charge of the church work.

Antoine Wantwadi, another former teacher, followed Denis Mompoko last year as President of the E.P.I. Student Council. Wantwadi was chosen as B.M.S. representative at the Pan-African Church Council held in Nigeria early this year. He will be one of four who at Belgian government expense will represent the B.M.S. at the Brussels Exhibition in the summer of 1958.

THE B.M.S. has five men in the second year class. Samuel Lilemo had already served the church in the Yakusu area for twenty-six years as teacher and pastor, when he was requested to return to E.P.I. (a previous stay there having been cut short by the 1939-45 war) for further study.

Maurice Mondengo is a former pupil of the Rev. Samuel Koli of Upoto. His call to the ministry dates back to school days. He tragically lost his first wife while following the shorter Bible School course.

Jacques Nkosi (nkosi means lion) of Bolobo was almost entirely self-taught before coming to E.P.I. He was converted through the witness of a missionary doctor and an African preacher, and later left his work as a shop-assistant in obedience to God's call to the ministry.

Georges Tomatala was born in a village of the Kibentele area, but has spent most of his adult life working for European concerns in the large towns of Matadi and Léopoldville. He was a deacon of one of the B.M.S. churches in Léopoldville before beginning training at E.P.I.

Bethuel Tunga spent some years in the Congo Army, becoming a qualified driving instructor before regaining civilian life. He was keen to seize opportunities for witness in the Army, as later when a bank employee and church deacon in Léopoldville.

LIFE is not easy for these men and their families at Kimpese. Gardens have to be cultivated to keep body and soul together. Intellectual endowments vary greatly. Few have long-established habits of reading and study.

The Kimpese church. Students' wives are about to enter for a service

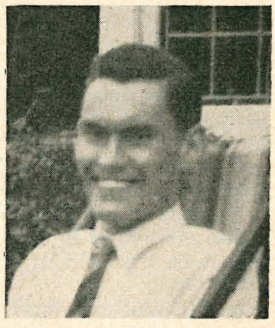
Wives find it hard to look after children, attend school, work in gardens, fetch water from distances, and prepare food in the often laborious African ways. But God has called them, and perseverance is one of the gifts of His grace.

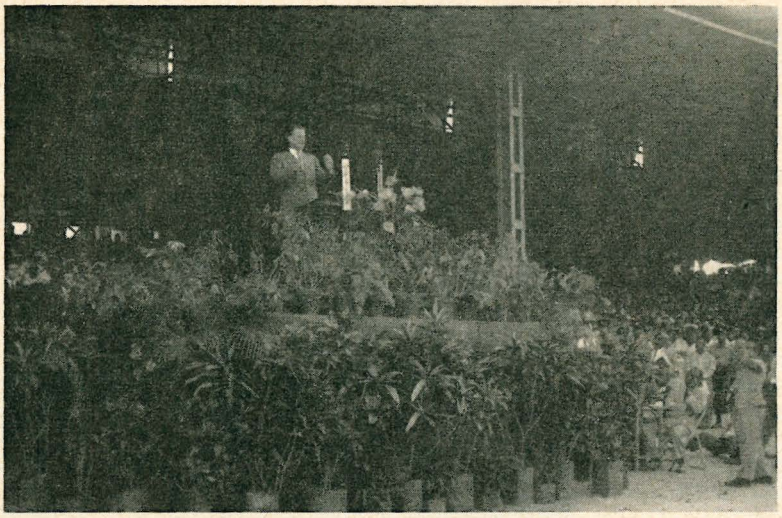
You can play your part in supporting these Congo families, and the hard-pressed people who teach them, by your prayers.

---

## Hospital Manager for Udayagiri

Mr. A. G. Bennett of the Sutton, Surrey, Church is now at Udayagiri, Kond Hills, Orissa, as Business Manager at the Moorshead Memorial Hospital. He has had experience in hospital administration in Nyasaland where he was a member of the Ekwendi Hospital Committee, and assisted in the renovation of that hospital.





Dr. Billy Graham preaching to the crowds at the United Evangelical Crusade, Port of Spain, Trinidad. The meetings were held at the race course

# Congo Authorities Wage War on Malaria

In Léopoldville the helicopter has become a feature of daily life, just as it is in Brussels and New York.

Its function, however, is quite different. In Léopoldville the helicopter only carries insecticides.

Enemy No. 1 is Anopheles, the malaria-carrying mosquito. The discovery of D.D.T. provided a means of attacking the adult mosquito, and this brought the battle to a decisive stage. Now, in the big towns, teams of airborne specialists spray death to the mosquitoes; and in a number of rural areas, too, the infestation has been much reduced.

In Léopoldville the war has been intensive. In 1956 the helicopters sprayed 150 tons of insecticides over the city in 217 hours of flight; and in the native quarter, another 31 tons were sprayed inside the houses by mobile sanitary squads. The results speak for themselves. Throughout the year not a single malaria-carrying Anopheles was reported.

# Giving to United Church Drops

It has recently been disclosed that in the eight years since 1949 giving to the Church of South India through the Society for the Propagation of the Gospel has dropped from £12,009 6s. to £2,972.

It is the policy of the S.P.G., in view of the attitude of many of their supporters to the Church of South India, to forward to that body only money clearly marked "C.S.I. Aid Fund".

Rev. Lesslie Newbigin, a bishop of the C.S.I., has written to the S.P.G. saying "It would be impossible for us to say that C.S.I. cannot get along without S.P.G. missionaries. We can certainly do so. But we would be losing something vital if we did. We do very greatly desire to retain living contact with the Catholic tradition in the Church of England, and this can only be done if you can send us a few missionaries who can act as that kind of living link."

# Billy Graham Car Brings Ri

On each night of the last two weeks in January three to four thousand people in Port of Spain could be found sitting under the night sky on planks of wood as quietly as if they were waiting for service to commence in some great European cathedral.

The service would begin with the playing of an electric organ accompanied by a piano and a glistening trombone. Then the people would sing and it is a long time since such a volume of praise was heard in Trinidad.

This was one of the meetings of the United Evangelical Crusade organized every two years by the ministers of the Protestant churches in the island. A truly international team was sent to us this year by the Latin America Mission. The evangelist was the Methodist Joseph Blinco from England. The vocalist came from Ireland; the pianist was an American; and their manager was from Puerto Rico.

For the last two days of the Crusade the backdrop of our

# Good for the N

The Government of Belgian Congo has a scheme under which boys have a chance to gain diplomas and certificates of secondary school standard even if they have not been to a recognized secondary school.

This year, twelve boys took advantage of the scheme. But only four survived the preliminary tests.

These four went to Stanleyville for a week of examinations.

The examination board consisted of seven Europeans, a B.M.S. missionary, a Baptist missionary serving another society, two Roman Catholic missionaries and three teachers from Belgium.

Only two of the four boys were awarded the diplomas they sought. And both were from mission schools.

One was from the B.M.S. school at Yalemba. The other was the son

## paign in Trinidad
## n Harvest

meetings changed from that of ships silently putting out to sea to racehorses cantering around a track. Dr. Billy Graham was planned to climax these days of rich blessing for us and fearing that the sports ground by the wharf would not be big enough to accommodate the crowds we moved our place of meeting to the Trinidad Race Course.

Thirty thousand people sat under the scorching sun on Saturday and Sunday afternoon to listen to Billy Graham's simple but forceful messages. During these two weeks of prayer and preaching 2,834 people received help in the inquiry rooms from members of the team of trained counsellors who, along with ushers and a choir one hundred and fifty strong, had been preparing for this rich harvest of souls.

The Roman Catholic church also conducted a two weeks' mission in Port of Spain which coincided with our meetings and this was concluded by an open air mass attended by sixty thousand people.

## ission Schools!

of the one-time hospital foreman at the B.M.S. hospital at Yakusu. He had some teaching in the B.M.S. school, but later went to Roman schools and joined the Roman Church.

### Shantung Church Flourishes

Two Church of Christ in China churches in Ihsien, Shantung, are flourishing. One reports a regular congregation of five or six hundred, and 98 new members within two years.

The other has recently built a three-room church building. It has a congregation of 300 and has recently received 70 new members.

(*Photo E. G. T. Madge*)

A village baptism at Balurghat. It is a custom of the Santali churches to baptize in twos

## Christian Classics Translated into Chinese

The translation programme under the Nanking Theological Seminary Board of Founders has already produced the following books: Volumes one and two of a three-volume set of Calvin's writings, mostly the Institutes; Volume one of a two-volume set of Luther; Wesley's Journal; Rauschenbusch's writings; Temple selections (mostly from *Nature, Man and God*); and Creeds and Confessions of the Christian Churches.

It is of interest to note that a beginning has already been made in publishing the manuscripts left behind in Nanking. A recent copy of Tien Feng advertises W. B. Chang's translation of *The Little Flowers of St. Francis.* Other manuscripts in their hands, which we may expect them sooner or later to publish, include the Apostolic Fathers, Tertullian, Augustine's *Confessions* and *The City of God,* and Eusebius' Ecclesiastical History.

## Chinese Church Becomes Autonomous

According to reports from China, the Russian Exarchate there ended on 30th May and became the autonomous Chinese Orthodox Church.

At the same time, in Moscow, the Chinese Archimandrite Basilius was consecrated Bishop of Pekin by the Most Reverend the Metropolitan Nikolai of Krutitsky and Colomna.

In handing the new bishop the pontifical sceptre, the metropolitan said: "Orthodoxy was brought to China by the Russian Orthodox Church through its spiritual mission. For some time the Chinese Orthodox Church was an Exarchate of the Russian Orthodox Church. But from now on the Orthodox Church of China becomes autonomous. In your internal life you will be quite independent."

The new bishop was consecrated archimandrite in 1950 by the Patriarch of Moscow, Alexius, and named director of the Russian Mission School in China.

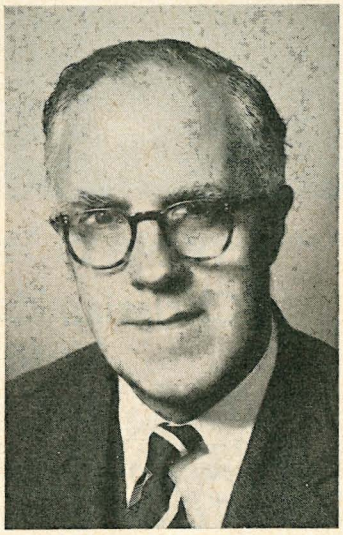
# Introducing the Home Staff

## (1). The Assistant Home Secretary

By B. R. BROWN

IN the early days of the Baptist Missionary Society, one Secretary was responsible for the direction of the work overseas, and also for linking the churches at home with their missionary representatives. As the work grew, it was necessary to have both a Home and a Foreign Secretary, and now Associate Secretaries on the Foreign side and Assistant Secretaries on the home side also help to carry out these two inter-dependent aspects of the Society's work.

The first responsibility of the Assistant Home Secretary, Rev. A. A. Wilson, is to give general help to the General Home Secretary, Rev. J. B. Middlebrook. The duties specifically delegated to him fall into three main groups: linking the home churches with the Society; attending to staffing arrangements, repairs, and the general running of the Baptist Mission House; and looking after the Society's property in this country, particularly furlough houses.



Rev. A. A. Wilson

LOCAL Missionary Secretaries are an important link between the Society and the churches; the Assistant Home Secretary keeps in regular contact with each of them, in England and in Scotland, apart from women's and medical, welcoming new ones as appointed, and sending out quarterly literature—the *Missionary Secretaries' Bulletin*, giving information from Headquarters, the *Call to Prayer*, and a copy of the two latest "In their Own Homes" leaflets; these last are also circulated in quantity to churches which request them, and they describe the work of the Society through the lives of individuals on the various fields. This literature is also sent out to Auxiliary Secretaries, who form a further link, as they represent groups of churches in an area. Other free literature about the work of the Society is prepared at intervals and circulated to the churches; two leaflets, "You Can Help Us" and "Can We Help You?", and the Popular Report for the year are available at present. "Forming a Missionary Council" is a leaflet which is sent out to all new Missionary Secretaries.

The arrangements (inspection of accommodation, appointment of stewards, etc.) for the B.M.S. meetings held during the Annual Assembly and in the autumn are in the hands of the Assistant Home Secretary, together with those for the New Year Prayer Meeting in London, and the preliminary arrangements for the Summer General Committee Meetings, which are always held in the provinces and which include a public rally; all these provide opportunities for the Society to have closer contact with church members. Like the Home and Foreign Secretaries and other Assistant Secretaries, Mr. Wilson also goes on deputation visits to churches and attends Summer Schools.

THE Assistant Home Secretary's Department also looks after the financial link between the Society and the churches by sending out missionary boxes, including the new "torch" collecting box, envelopes for regular or special giving, and the Gift and Self-Denial Week envelopes and literature.

The Society owns or has the use of several houses, which missionaries are able to occupy while they are home on furlough. The Assistant Home Secretary looks after their repair and decoration and is also responsible for booking arrangements. In these days of housing shortage and rising rents, they are particularly in demand, and one is booked up to 1967! Other property which comes under the care of the Assistant Home Secretary is the B.M.S. Conference Centre at Cilgwyn, for which bookings are arranged, and where a B.M.S. house-party is held at Christmas, and the fabric of the Home for Retired Missionaries recently opened at Worthing.

# Church Leaders Testify to New Relationships

By COLIN A. GRANT

IN 1956, from a Conference on Evangelism in New Delhi, three men went to their home town Kanpur with a new burden for their town.

As a result of their sharing of their burden and vision with their fellow ministers there, an evangelistic campaign was planned for the following year.

Intensive preparation was made in the weeks and months preceding, especially in the form of prayer and instruction of counsellors, and the campaign ran for two weeks. The leader was Dr. Akbar Abdul Haqq, Principal of the Henry Martin School of Islamic Studies, where our B.M.S. missionary, Miss I. G. West, L.R.A.M., is working and on the staff. Dr. Haqq was a co-worker with Dr. Billy Graham on his Indian campaigns, and has helped the evangelist in the U.S.A. also.

The meetings were held under a large awning erected behind the Methodist church, and the attendances rose from 700 to 2,500 at the end. No meeting of this size had ever taken place in Kanpur before. But more, here was God calling India through an Indian evangelist!

Dr. Haqq has remarkable gifts intellectually, and when he preached God worked so wonderfully that over 850 responded to the Gospel challenge at the close of the campaign. All were individually counselled, but the response was so great that at urgent appeals missionaries, pastors and finally staff and students *en masse* from the Allahabad Bible Seminary came to help in the counselling.

OF the above number, sixty-three per cent came to accept Christ as their personal Saviour for the first time, but only a very few of these were from non-Christian faiths—most of them being nominal Christians. This is a challenging fact about the campaign. At a special meeting after the campaign for all who had responded to the Gospel appeal, 650 packed the Methodist church, and the pastors and missionaries were busy in caring for these babes in the faith.

All present were impressed with the depth of the work of God in that area and at that time; many families, homes and indeed churches have been wonderfully transformed as a result.

For example, in one school there had been trouble over stealing. During the campaign a girl came to the Principal and confessed and made restitution. During the campaign there were testimonies, especially from some church leaders, from many as to their new found relationship with God and a new relationship with Christ.

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## The Assistant Home Secretary (*continued from page 74*)

One duty which causes him as much concern as any is that of finding people to fill the vacancies which arise from time to time on the Headquarters clerical staff. The Society cannot compete in the labour market with industrial and professional enterprises and has to rely mainly on members of London churches who are willing to work through a sense of vocation at the wages offered.

THE Assistant Home Secretary is also responsible for a number of other things which defy any attempt at broad classification—for instance, he has charge of arrangements for B.M.S. house-parties at the Keswick Convention and at the Filey Holiday Camp, he is one of the B.M.S. representatives on the Schools Committee for Eltham College and Walthamstow Hall, where many of our missionaries' children are educated, on the Home Council of Edinburgh House, the body which links up missionary societies in this country, and on various other committees.

He is in touch with Baptist overseas students, whose names are received from sources such as the Colonial Office, and by sending them B.M.S. magazines and other literature and linking them up with a local church tries to help them to feel at home in England. He is also on the East and West Friendship Council, which arranges visits for these students to English homes.

Not least (and certainly not last!), there is *Operation Agri*. It is the scheme for collecting and sending out seeds for the work of our agricultural missionary in East Pakistan, Mr. David Stockley. Mr. Wilson is in charge of that, too—perhaps the most unusual in a selection of most varied jobs!

# Leprosy Patients Bring their Gifts

*Dr. Ernest W. Price, of the Protestant Medical Institution, Kimpese, Belgian Congo, has reached Nigeria, where he is to work for a year with the Leprosy Service. He is to organize a rehabilitation unit and train personnel, especially in methods of repairing damaged hands and feet. He is stationed, with his wife, Marjorie, at an Anglican settlement on the Oji River in Eastern Nigeria.*

*Here are extracts from his first letter home.*

**By ERNEST W. PRICE**

ARRIVING at Lagos on 11th December, we had a 500-mile car journey. All along the way, we were reminded of Congo.

We arrived at Oji River on Saturday, 14th December and were refreshed with a bachelor cup of tea at the first house into which we turned. Here we found Dr. Ross, of the Plymouth Brethren, who is the doctor in charge of the settlement.

After this, we were directed to our own house, at the top of a hill, where we were hospitably received by Dr. Seal, a Baptist, who directs all the leprosy work of Eastern Nigeria.

Next morning, having been here only twelve hours, we were told of a baptismal service for new converts from the leprosy settlement. So, we went down (it is three miles) to share in the happiness of newly-won Christians as well as to show an ecumenical spirit.

The candidates were children, aged twelve or over, and some grown-ups. After the "preliminaries" in the church, a procession was formed, led by the Cross-bearer and the missionary vicar in robes, to the Oji River. The candidates were all baptized by immersion. Then the procession reformed and passed back to the church. And the candidates were received into the fellowship. They were all patients recovering from leprosy.

THE following Sunday was a day for sending home recently-cured patients. At a service, the happy crowd knelt in front of the altar, with gifts in their hands, while they were blessed and commended to God's care.

They put their gifts on a plate. Some brought money, but others brought gifts in kind. It wasn't difficult to cope with the storm lantern on the plate, but the deacon who had to cope with a chicken on the plate eventually tucked it under his arm while he took up the rest of the gifts. The chicken remained remarkably quiet during the sermon by the African vicar.

The Church Missionary Society missionaries made our Christmas happy and we are grateful for the way they took us in as part of the family. I was even roped in to help carve the turkey.

But, perhaps, they had something else in mind for, after a fortnight here, I find I am on three rotas for taking services—at the patients' chapel, at the staff chapel and at the local electricity power station.

I am beginning to make a survey of the situation from the point of view of leprosy rehabilitation. Already, I have been impressed by the high incidence of leprosy in the region, the high proportion of cases among children (200 in our colony are between the ages of four and twelve) and by the observation that, on the whole, it is Christian people who feel the call to this sort of work.

The doctor is a Plymouth Brother, the Sister a Quaker and the settlement manager and welfare officer Anglicans.

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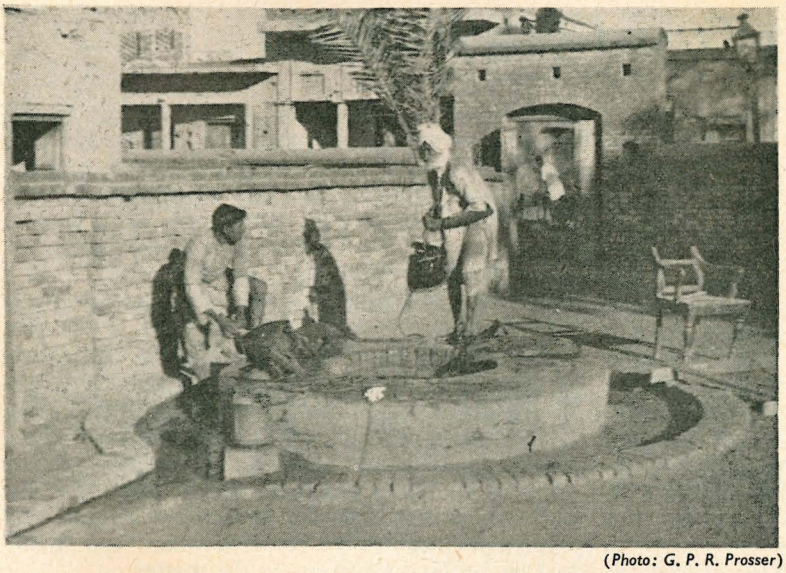
## How to Work and Like it

(*continued from page 68*)

a practical expression of Christian faith, and we are particularly happy that we are welcoming Merdeka with toil and sacrifice, with changkols and pick axes in our hands."

BESIDES the witness to Christian compassion made by the camp, it was of great value to the campers themselves. These young people, drawn from all over Asia, were in a sense discovering each other. They are all members of small, minority churches in their countries, and face the common material and spiritual turmoil in Asia at this time. They live among competing pressures such as nationalism, materialism and communism, and also face ancient reviving religions. Yet facing these great challenges, they know little of each other as Christians. Their links are with Western missionaries and churches, and they are ignorant of sister-churches on their doorstep. So the discovery of each other—that God has called out His people in all the countries of Asia—is a thrilling one, and deepens their faith, and their sense of vocation to win their nations for Christ.



(Photo: G. P. R. Prosser)

Drawing water from the well at Baraut, North India

# Missionaries Teach Congo's Future Administrators

A challenging opportunity has come to the missionaries at the Upoto-Pimu station in Belgian Congo.

In 1956, the Belgian Government started three special secondary schools to train boys for key posts in the administration of Congo.

The school, which has made the most successful start, serves the Equator and Kasai provinces. It was situated at Basu Djanoa, thirty-five miles from Pimu.

Now, the school is being enlarged and moved to a permanent site only two hundred yards from the Upoto mission station.

Classrooms, dormitories, refectory and houses for the staff are now being built.

When completed, the school will have four hundred and fifty boys, all boarders and hand-picked from the primary schools of the two provinces.

B.M.S. missionaries are responsible for the religious instruction of all the Protestant boys. The director has been extremely helpful in arranging the classes.

# Church Council Draws Attention to Plight of Refugees

The National Council of the Churches of Christ in the U.S.A. has in a striking way drawn attention to the gravity of the refugee problem in Hong Kong. Through its Church World Service it has made available a loan of 100,000 dollars to the United Nations High Commissioner for Refugees.

This money will be used to assist in the transport of European refugees from the North China mainland who are now waiting in Hong Kong. It is estimated that there are 1,200 of them. All have visas for resettlement in overseas countries, particularly Australia and Brazil.

In addition, there are 3,200 other refugees for whom the World Council of Churches has obtained resettlement visas still in North China. They are forced to remain there because the Hong Kong government cannot admit them to an already badly overcrowded colony.

## Anglicans Prepare for Lambeth Conference

The Church Assembly Overseas Council is to be congratulated on its recent publication *The Moving Spirit* (5s.). It is a survey of the life and work of the churches of the Anglican Communion throughout the world. Well illustrated with clearly drawn maps and diagrams, the book describes the response of these churches to the challenges of political and religious movements, and in face of far-reaching social changes.

A large section is devoted to Africa—"Tomorrow's Continent", and a fair amount of space to the churches in North America.

In view of the forthcoming Lambeth Conference, at which some 340 Anglican bishops are due to meet next July in London, this survey provides essential information about the background of their discussions.

Just one word of criticism: there is a tendency throughout the book to identify the Anglican Church with the Church.

## An African Church Grows up

Another pamphlet in the "Research Pamphlet" series of the International Missionary Council has recently been published. It is: *Processes of Growth in an African Church*, by John V. Taylor (S.C.M. Press, 3s.) and is based on the first of a number of studies on the life and growth of the younger churches undertaken by the I.M.C.

The general aim of these studies is to discover how a particular church developed, and how it is faring in the midst of all that encompasses it. Such study may help to the better understanding of what it means to be the church and what are the things that help or hinder its growth.

In this particular study the subject is the church in four Anglican country parishes in Buganda, the central kingdom of Uganda. The author is an Anglican missionary who has served there for ten years.

# Letter from New Delhi

No. 2

By R. F. TUCKER

THE Republic Day celebrations on 26th January once again attracted large numbers to the capital. For the grand parade over 200,000 people lined the route and watched contingents of the three services, tanks, guns, elephants, camels, schoolchildren, groups of folk dancers brightly dressed in traditional costume and finally large picturesque tableaux representing characteristics of the various States which submitted them for the Cultural Pageant.

Among the folk dancers was a group of Lushais from the South Lushai Hills. When the Prime Minister visited the camp where they were lodged two of our South Lushai Christians tied a Lushai "turban" around his head.

Once when visiting the camp I heard three groups singing Christian hymns, our own Lushai group, a group of Nagas and a group from the Andaman and Nicobar Islands. They came to know each other as Christians by the singing of their hymns.

Another interesting episode occurred during the ceremonial "Beating of the Retreat" when the massed bands played "Abide with me". As the sun began to lower and the band played softly someone high up in the Secretariat buildings played an accompaniment on chimes; and the lightning conductors over the President's House and the Houses of Parliament stood silhouetted against the sky in the form of a cross.

THE Christian Church has always taken active part in the fight against Tuberculosis. This year the National Christian Council called upon the churches to observe 9th February as Hospital Sunday and to make donations to a Tuberculosis Fund. In making its appeal it states that the first TB. survey of India was made by a Christian doctor and that today there are ten Christian Sanatoria in India.

In Delhi there are two Tuberculosis hospitals maintained by the Government and the entire nursing staff of one of them is Christian. Dr. P. V. Benjamin, also a Christian, is chief adviser to the Indian Government for Tuberculosis. In June 1956 Dr. Benjamin received the first award of the Philip Medal when he attended the fourth Commonwealth Conference in London for the prevention of Tuberculosis.

Delhi newspapers have reported the conversion of Mr. R. Ardouin, Professor of French, Delhi University, to Buddhism in January. In front of a distinguished company of Buddhists from Ceylon, Cambodia Laos and Thailand he accepted the five rules of Buddhist conduct. In an interview Mr. Ardouin said that he did not regard himself as a Christian since he was baptized when "too small" and he had had no choice in the matter.

From Karachi it is reported that the Pakistan Government has ordered that the religion or caste of a voter should not be mentioned in the electoral rolls now being prepared.

SOME two years ago the Indian Government decided to implement a policy of Prohibition throughout the country. Various independent measures have been taken by the States. In Delhi itself the sale of alcoholic drink has been prohibited in all cafés and licensed shops have to observe "dry days". A proposal that a Central Prohibition Committee should be set up was made to the States over a year ago. Only ten of fourteen States have given their opinions about such a Committee of whom three have opposed the proposal, the remaining seven differ in their opinions as to how such a Committee should be constituted and what should be its powers. The Union Home Ministry is now examining their replies.

It is reported that a major topic of discussion in Benaras centres around the establishment of a new Vishwanath Temple. The sponsors of the new temple claim that the sanctity of the old one had been violated by Harijans. Mr. P. Brahmachari, speaking at Benaras, declared that sanctity was not attached to the idol but to the spot, and no matter what became of the idol the spot retained its essential holiness—and since the idol derived its divinity from the spot it continued to be holy. He appealed to the sponsors of the new temple not to sow doubts in the minds of *true believers, whose number was already decreasing.*

# FELLOWSHIP IN PRAYER

**(Based on the Prayer Calendar)**

4–10 *May:* THE UPOTO-PIMU AREA. In this large area the Church is steadily increasing in number. Remember the missionaries in their evangelistic, church, educational and medical work, and as they journey round the district advising and encouraging. Remember, too, Pastor Samuel Koli.

11–17 *May:* YAKUSU. This station is a centre from which work is maintained in many villages over a large area. Last year the number of baptisms was the highest ever recorded: 1,323. Pray for the missionaries engaged in evangelistic and church work, and for the African leaders, pastors, and deacons. Remember the work of the Girls' and Women's schools and boarding school, the work of the printing press, and the work of the hospital.

18–24 *May:* YAKUSU AREA. Pray for the work of the hospital in training medical assistants and nurses and for the preventive medicine practised in village dispensaries and during the regular tours made by the missionary doctors. Remember, too, the work of the Yalisombo Leper settlement. Your prayers are also requested this week for the evangelistic work in Stanleyville, and the work at Yalikina and Irema.

25–31 *May:* LINGUNGU AND BANDU. The mission station founded so recently as 1950 is considerably increasing its activities. Last year 450 people were baptized and a chapel large enough to accommodate 800 was built by the people themselves. The dispensary work in the area is carried on by a medical assistant from Yakusu. Give thanks for all that has been accomplished and pray for the continued success of the work.

# MISSIONARY RECORD

### Arrivals

13th February. Rev. G. R. C. and Mrs. Allen and child, from Upoto.

18th February. Rev. F. W. Smith, from Rangamati; and Rev. H. Griffiths, from Calcutta.

25th February. Rev. H. W. Nicklin, from Barisal.

26th February. Miss J. I. Bell, from Rangamati.

### Departures

25th February. Rev. L. G. and Mrs. West, for Lukolela.

### Births

13th February. At Bexleyheath, to Rev. R. F. and Mrs. Richards, twin sons, John Frederick and Peter Malcolm.

24th February. At Yakusu, to Rev. T. and Mrs. Rogers, a daughter, Pauline Ann.

27th February. At Delhi, to Rev. R. C. and Mrs. Bennett, a son, Brian Richard.

# ACKNOWLEDGEMENTS

(To 10th March, 1958)

### Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Anon., "In memory of Edith Stuart Taylor", £2; Anon., 10s.; Oswald, Glasgow, £25; Anon., £1; "In grateful memory of my beloved sister, Kathleen Cheshire, on her birthday anniversary, 3rd March, £1; H.A.L., Blaenavon, £3; Walkey Boy, 5s.; Anon., £1 (Congo); Anon., £8.

*Medical Fund:* In Jesus of Nazareth's Name for Leper Work, 10s.; Anon., for Lepers, £1; Butt for Leper Work, £1.

*Translation:* Anon., for printing and publication, £10.

*Gift and Self-Denial Fund:* Anon., £1; Anon., £1; Exeter Churches, £1.

### Legacies

The following Legacies have been gratefully received:

| *February* | | £ | s. | d. |
|---|---|---|---|---|
| 12 | Miss Louisa James ... ... ... (per Salem Baptist Church, Dover) | 20 | 0 | 0 |
| 13 | Miss A. M. Gardener ... ... | 25 | 0 | 0 |
| 14 | Mrs. Alice E. Elliott ... ... | 14 | 18 | 1 |
| 17 | Miss Jessie Miller (Medical) ... | 200 | 0 | 0 |
| 18 | Mrs. Bamford ... ... ... | 10 | 0 | 0 |
| 19 | Miss E. H. Ginn ... ... ... | 664 | 17 | 6 |
| 19 | Miss E. H. Ginn (Medical) ... | 332 | 8 | 9 |
| 24 | H. E. Hubble ... ... ... | 100 | 0 | 0 |
| 24 | Mrs. W. B. Owen ... ... ... | 18 | 19 | 6 |
| 27 | Miss M. Witherspoon (on account) | 3,513 | 3 | 1 |
| 27 | James Lewis Cook ... ... ... | 374 | 2 | 5 |
| 28 | Mrs. E. M. Ginn ... ... ... | 600 | 0 | 0 |
| *March* | | | | |
| 3 | Mrs. H. M. Haworth (Medical) ... | 50 | 0 | 0 |
| 5 | Miss M. Witherspoon (on account) | 100 | 0 | 0 |
| 6 | Miss Lonergan ... ... ... | 7 | 0 | 0 |
| 10 | Mrs. Lydia Banks ... ... ... | 25 | 0 | 0 |

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## EVANGELISM AND THE CHURCHES

Edited by W. M. S. WEST. **7s. 6d.** (postage 7d.)

A survey of evangelistic work carried out in a variety of localities and conditions by a group of Baptist ministers. It will afford much practical guidance for the vital task of evangelism; methods of preparation for, and carrying out of, efforts of many kinds are described, and there is also a chapter on evangelism in the Early Church.

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JUNE 1958 PRICE FOURPENCE

# Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

(Photo: C. I. D. Brussels)

# One-Fifth of One Per Cent is Not Enough to Give!

AN Indian Christian arriving in Britain for the first time earlier this year was immediately impressed by the signs of the prosperity of our nation. Everyone seemed so much wealthier than people in his own country.

Now this may surprise some readers who are accustomed to think in terms of the economic crisis through which Britain is passing, and of high taxation and restrictions on credit. To them Britain appears to be poor indeed when compared with the United States of America. Yet the truth remains that the average income per head in the United Kingdom is fourteen times what it is in South and South-east Asia!

It comes as a shock to many people to be confronted with the terrible fact that two-thirds of the people of the world are all the time undernourished. In India and Pakistan the fraction is nearer four-fifths. Fifty per cent of Chinese mortality is directly or indirectly caused by chronic malnutrition; and in Cuba a family of five has to live on a daily energy total sufficient only for one. In round figures, out of the 2,200 million human beings now alive in the world, more than 1,500 million are hungry.

HERE is an extract from a pamphlet by an expert:

"If you are born coloured (as are over two-thirds of all mankind) the chances are overwhelming that you will be chronically ill all your life—from malaria or intestinal parasites, or tuberculosis, or maybe even leprosy. You have a reasonably good chance of suffering famine—to the point that you will be glad to eat the bark off a tree. But this chance is exceedingly hard to calculate. You have a one-in-four chance of learning to read. You are most likely to live in a mud hut, with a dirty floor and no chimney, its roof thatched with straw." *

What a responsibility British Christians have in a world such as this! If we take seriously the teaching of our Lord, especially as in the parables of the Good Samaritan and Dives and Lazarus, then the challenge is inescapable. We should be doing all we possibly can to support those who are waging war on poverty, ignorance and disease.

IN this issue we print the first of two articles by David J. Stockley on the work of an agricultural missionary. Such work is a contribution, though small, to the problem. The work of the Society in the fields of education and medicine is better known. The B.M.S. has always tried to proclaim the Gospel and demonstrate the love of Christ in relation to the needs of the whole man.

It has of course recognized from the beginning that there can be no substitute for bringing men and women into a right relationship with God in Christ. The Gospel must be preached that men may respond in faith and find life in Christ. Poverty and ignorance and disease can be banished from the earth if only men will listen to the voice of God and do His bidding. Our Lord's words, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you", are ever relevant. But the inescapable duty remains that Christians who have must be ready to give to those who have not.

THERE was general disappointment when it was learned last month that there was so large a deficit on the Society's accounts. The reasons were readily understood—increasing costs at home, rising prices for travel abroad, the fall in the purchasing power of the pound through inflation, and so on. The home churches have their difficulties through similar causes.

But do you not think it to be a challenge to us that we who are comparatively so rich contribute so little to overseas missionary work? It is said that the average annual contribution to the B.M.S. is one pound per church member. But statistics can mislead. A good proportion of our money comes from children in the Sunday schools, more than half of whom come from homes where the parents do not attend any church. The average giving of our church members to the B.M.S. must be less than one-fifth per cent of their incomes.

If only we Christians meant business, the whole situation in the world could soon be changed.

The immediate task before us is the removal of the deficit. Has your church already made its plans? But when the deficit has gone the major problem remains of striving so to convince our fellow church members of the importance of missions that the whole giving of the denomination to that cause is raised to a new and worthier dimension.

*Stringfellow Barr in *Let's Join the Human Race*

# Agriculture, as it Concerns Modern Missions

By DAVID J. STOCKLEY

1. *The Situation*

NO hungry man or woman can be an effective and responsible church member.

Do you realize that in East Pakistan some church members are hungry when they die—are hungry during the whole of their lives—are hungry when they are born—are hungry before they are born because the mother carrying them too is hungry?

A church made up of members in this condition does not live spiritually; does not witness to the saving and redeeming power of Jesus Christ; does not attract to its faith or membership the onlooking Hindu and Muslim neighbour. A church with this sort of membership does not support its own trained pastor, does not pay the salary of its own trained teacher, does little to relieve the more acute suffering of its "starving" member, does not repair its church building. Many churches built with mission grants still stand today as mounds of earth supporting a rusting tin roof on a decaying wooden frame. Other masonry monsters crumble and fall. Yet within each the worship of the church must continue.

IN one joint district with sixty-two churches there is one *retired* trained pastor. The younger trained pastor carries the burden of office work. In another district with sixteen churches, a retired trained pastor carries the load of administration, a younger trained pastor has recently joined to preach.

Do not let baptismal figures carry you away. The world population has increased by 850 millions in the last fifty years. Some children are born into the Christian community. They grow up and are baptized before marriage. The trained pastor, when he can interview them, asks them a few questions, and as the church recommends them the baptism takes place. These are not men and women of other religions accepting the Christian faith.

Marriage is entertained for two reasons. The mother growing older finds it difficult to husk the rice, cook for, feed and look after the family alone, so for the eldest son a marriage arrangement is made and the young wife joins the family to begin her life of drudgery. Or secondly, it may be that a pretty girl is attracting the interest of Muslim men in the neighbourhood. Their moral code of conduct differs greatly from that followed in the Christian community. So a hasty arrangement for marriage is made with the parents of a Christian boy.

Many are the very young couples brought together by their parents in marriage whose prospects at the start were fairly good—only to be shattered in succeeding years by their own family growing so large that they are unable adequately to feed or educate each child.

(*Photo: D. J. Stockley*)

Pakistani woman preparing cow-dung sticks for fuel

FAMILY life is surrounded by age-long customs and superstition. The birth of a child is a social occasion for those older women—dangerous because of their "little" knowledge—who gather to assist the young mother who is delivered of her child while lying in a heap of dirty rags on the floor.

The child grows protected by charms purchased at fantastic prices from Muslim or Hindu holy men. When the child is ill, due to failure of the charms, the Homeopathic doctor is consulted for a large fee. His usual qualifications consist of a row of bottles, a recently purchased book, and a stethoscope.

What are the prospects of children who survive childhood? A girl can expect an early marriage at the age of fourteen, probably into a family unknown to her, and she will begin her life of service to the new family, and of child-bearing to her husband. As is the custom of women, she will eat no food at any meal till all the men have had sufficient and left the meal.

The boy will at an early age begin to learn the primitive methods of cultivation as practised by countless generations before him, and as time passes he will receive his share of the already much divided property, and with this he will hopelessly try to feed and clothe his ever increasing family.

(*Photo: D. J. Stockley*)

A peasant farmer sowing seed broadcast

EAST PAKISTAN has a wealth of the conditions of climate and soil which should provide a crop and food surplus. There is an abundance of labour to work in the fields, yet near famine conditions exist.

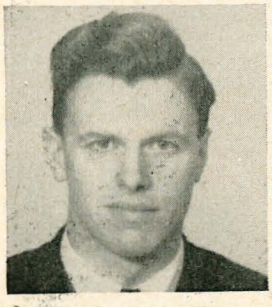
In one season if the rain is too late, as last year, the tiny rice plants are scorched up. In another season the rains come too suddenly, and field water rising too quickly drowns the rice. In both instances the crops are lost. When conditions deteriorate to a country-wide disaster it may reach the ears of overseas public.

What then is the answer? Relief? Rice and oil from America? No! These commodities when eaten leave a more acute condition than the first, for many in helplessness who receive relief give up the seeming hopeless and unrewarding task of working in their fields.

Is the answer foreign experts? Heavy tractors and machinery? Grandiose schemes? No! The experts are usually far above the heads of the farmers of East Pakistan. The heavy tractors and machinery are suitable for large collective farms with well-to-do farmers; and East Pakistan is made up of millions of tiny scattered farms. The schemes on paper generally remain there, for the Agricultural Officers have sufficient work for their staffs collecting jute taxes. There is just no time to care about the difficulties facing the village farmer.

(*To be concluded*)

## For Service in Africa



Dr. and Mrs. J. R. Taylor, members of the Larbert Church, Scotland, who left in April for service at Yakusu, Belgian Congo. Dr. Taylor graduated in Edinburgh and studied Tropical Medicine in Antwerp. Mrs. Taylor is a biochemist.

## Friends of Vellore

## ANNUAL REUNION

Mr. Paul Brand, the famous surgeon from Vellore, will be the principal speaker at the above Reunion in the Caxton Hall at 6 p.m. on Monday, 16th June. Dr. C. C. Chesterman, O.B.E., will be in the chair.

Tea, at one shilling, will be served between 4 and 5 p.m. Those wishing to be present for this are asked to notify the Secretary, Friends of Vellore, Annandale, North End Road, N.W.11.

## Illiterates Taught By Means of Symbols

Speech-drawings are being used with good results in teaching illiterate people in the Kond Hills of India.

During a talk, explains Miss Barbara Boal, of Udayagiri, Orissa, the main points are expressed in drawn symbols.

These symbols, she says, "may be drawn on dried-mud walls, in the sand of a village street or with chalk on a piece of black paper.

"One does not have to be an artist to use this method.

"A 'pin man' may stand for an Englishman to the English, but equally he stands for a Kui person to the Kui people.

"With these drawings and the use of symbols such as the Cross and the Crown of Victory, a living picture unfolds as the points are made—and at a tempo more intelligible to the illiterate than the quick-moving confusion of a film."

## Missionary's Parents Meet Prime Minister

Mr. and Mrs. Bullwinkle, parents of Miss Betty Bullwinkle, of Rahmatpur Hospital, Palwal, visited India in January to see their daughter at work.

They were not a little surprised to discover that the hospital was in so isolated a spot. But it was not so far off the map as they thought, for Mr. Harold Macmillan, Prime Minister of Great Britain, visited a nearby village. They had the opportunity to see him. As theirs were the only white faces among a crowd of 10,000, he naturally asked who they were.

## Swanwick 1958

The annual joint conference of the W.M.A. and B.W.L. will be held at The Hayes, Swanwick, from Tuesday, 30th September till Friday, 3rd October. The theme this year will be: "Christ for the World".

The charge will be £2 17s. 6d. inclusive. Full particulars can be obtained from Miss M. B. Carbery at the Mission House.

*(Photo: Bruce Henry)*

Kui girls outside their village in the Kond Hills, Orissa

# Mixed Band Leads Singing in Chapel

Before going to Ratnapura, Ceylon, where he is now working among Tamils, Rev. C. A. Grant spent some time in Bangalore, South India, learning the language. In a letter home he described the first differences he noticed in worshipping in a Tamil church, after having been used to attending churches in England all his life.

"Firstly, there are no windows, for the sake of coolness, and as a consequence sparrows and, in the evenings, bats, fly freely in and out, sometimes sitting on the rafters (just the sparrows !) cheerfully chirping away!

"Instead of an organ, there is an Indian style band, although a harmonium is used for Western tunes and hymns. The musicians sit on a mat on the floor, cross-legged; two have violins, one has two drums, called the *mattalam* in Tamil, which he holds in the crook of his legs, and plays them with the fingers and palms of each hand—one drum, one hand! As these Indian lyrics are strongly rhythmical, the drummer is an important part of the band.

"Also there is a man who plays a small hand operated harmonium —with one hand he works the bellows at the back and with the other he plays the keyboard. There may be a cymbalist, with small finger cymbals. This is the accompaniment to our Christian lyrics, and it has been a great thrill to learn them and a great joy to sing them.

"Our neighbours in the pews are, of course, all Tamilians, and as we sit through the service we try to follow all that is sung and said. The Tamilians speak very fast and it is a little difficult at times, but we are improving.

"On 17th November I am due to give my first sermon in Tamil in this same church. The text will be Acts 16:30, 31, and our prayer is that the nominal Christians who are there and who as yet have had no experience of salvation, may come to ask the same question as the Philippian jailor asked, and believe in the Christ, who is able to save to the uttermost."

## 30 Churches Now

Lung Yung-chih, a Miao tribesman studying at Chungking Theological Seminary, reports that there are now thirty organized churches among the Miao tribesmen.

# Graduation Day in a Chinese College

By H. W. SPILLETT

CHUNG CHI COLLEGE, Hong Kong, recently held its third Graduation Ceremony and for the first time was able to hold this function at the new College site, Ma Liu Shui, New Territories.

This College is the successor to the former Christian universities and higher educational institutions on the mainland of China. These schools, thirteen in number, have now been taken over by the Chinese authorities and incorporated into the State educational system.

Chung Chi's new home is most attractive. The College buildings are on the slopes of a rugged hill overlooking Tide Cove, a long inlet of the sea. Ma On Shan, 2,300 feet in height, dominates the distant view. The eye travels across the bright green rice fields and then to the blue sea, dotted with the brown sails of the fishing junks. It is a peaceful spot.

THE train from Kowloon brought friends of the College to Chung Chi's own railway station specially built by the Kowloon-Canton Railway. With the friends who had come by road there was a good company at the tea tables, parents, brothers and sisters enjoying their tea and savouring the family honours. The graduates in academic dress were waiting in the library. It was a great occasion for them and for their College, now seven years old.

Hong Kong's Director of Education, the Hon. D. J. S. Crozier, addressed the students, reminding them that the privileges they enjoyed at Chung Chi, an invisible capital which they might always possess, also conferred obligations. "The obligation it will confer on you," he said, "is that you shall never betray the principles of beauty and truth which Chung Chi has taught you to recognize and respect. And as you pursue those principles you will enrich whatever work you may do and whatever society you may live in."

THE President of the College, Dr. D. Y. Lin, referred to the two major objectives of Chung Chi: one, to become a residential college and two, to be recognized as a worthy institution of higher learning.

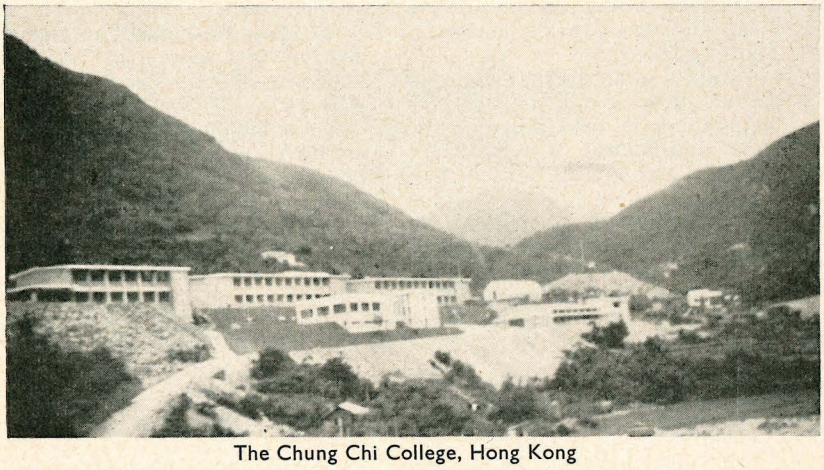
The first objective depended on the completion of the building programme: five basic buildings were in use, the first eight faculty flats were ready for occupancy and the first two student dormitories would soon be finished. It was hoped to complete the programme in two more years.

To reach the second objective entrance examination standards had been raised and external examiners appointed. The College had enjoyed the sympathy of the Director of Education and his staff in the efforts that were being made to gain Government recognition.

The President acknowledged the generous support given by the churches in the U.S.A., Canada and Great Britain. He referred to the Finance Campaign which had started in Hong Kong and which would be extended to other parts of the Commonwealth and South-East Asia.

AFTER the ceremony the festive atmosphere was maintained in the College grounds where graduates with their friends posed for snapshots. "What of the future?" was an unspoken question for both graduates and the College. Some students will continue their studies abroad or in the Hong Kong Teacher Training Colleges. Others will have an anxious search for employment in this overcrowded Colony. Some will find their way to Malaya and Borneo where well-trained people are urgently needed.

For Chung Chi the hope is that before long it will be a degree-granting institution at university level.



The Chung Chi College, Hong Kong

# Introducing the Home Staff

## (2). The Secretary for Women's Work at Home.

THE Baptist Missionary Society, as we know it today, is composed of a number of societies which were originally independent. One of these was the Baptist Zenana Mission, formed by Baptist women in 1867 to "aid the operations" of the B.M.S. "among the female population of the East". Funds raised by the B.Z.M., and later by the Women's Missionary Association, by which name it became known in 1914, were used to finance the work of the women missionaries which it sent out. Over the years the B.M.S. and the W.M.A. became more and more closely associated, so that all the work overseas could be seen and planned as a whole.

Miss M. B. Carbery

But it was still important to have a close link between the Society and the women in the churches at home, and this link is provided by the Women's Secretary, Miss M. B. Carbery, through the Women's Department.

Miss Carbery was herself a missionary from 1947 to 1954, and served at San Salvador and Bembe in Angola. In 1955 she succeeded Miss K. M. Hasler as Assistant Secretary for Women's Work at Home.

MANY women in our churches are interested and ready to support the work of the B.M.S.; the Women's Department encourages that interest by passing on information from the mission field and from headquarters, and helps them to organize their missionary interest and efforts.

The main link with the churches is through Auxiliary Secretaries for Women's Work who serve also as distributors to local secretaries. Each quarter they receive letters giving up-to-date news and suggestions for organization, the *Missionary Secretaries' Bulletin*, and the current *Prayer Partners' Leaflet*. This leaflet is also sent out to all members of the "Prayer Partners' Scheme", which unites the women at home as "praying, working partners" in the work of the B.M.S. overseas. All the women in our churches are invited to join the scheme. The *Prayer Partners' Leaflet* brings them up-to-date news from each field, and special topics for prayer. An annual *Letter to Prayer Partners*, usually sent out in January, gives a fuller report of different aspects of the work.

From time to time the Women's Department issues free leaflets, the two most recent being *The Bible and the B.M.S.* and *Put in the Sickle*. The Department also has for sale a series of missionary studies, plays and dialogues.

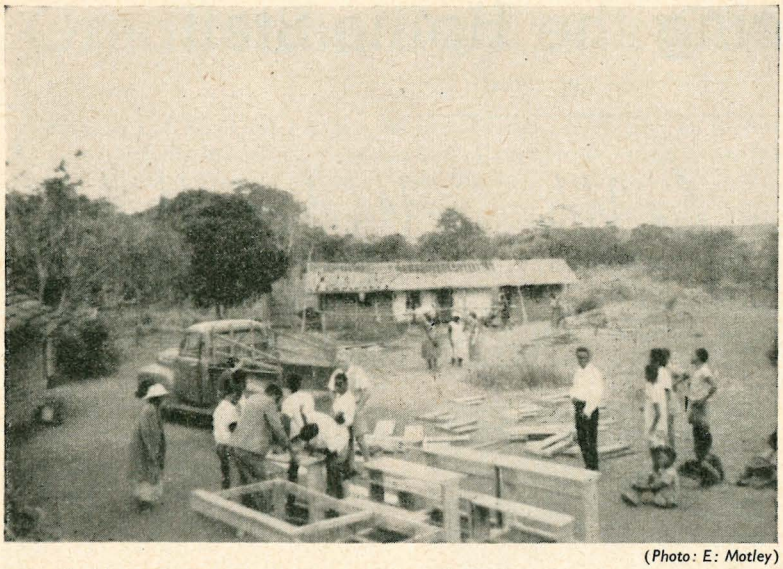
THERE is one service offered by the Women's Department which can be particularly useful in these days, when the Deputation Department cannot always meet requests for missionary speakers. This is a series of missionary folders, with information about various stations, which are available on loan. They provide interesting illustrated material for leaders who are planning missionary meetings. Miss Carbery is also glad to answer questions from anyone who is arranging a missionary event. Like many Departments in the Mission House, the Women's Department regards itself as a kind of Inquiry Agency.

The Department can also arrange for Missionary Secretaries to receive Circular Letters from missionaries at any stations in which they are particularly interested—for instance, one where a missionary who has visited them on a recent deputation is working.

Miss Carbery frequently goes on Deputation visits herself, and welcomes opportunities of speaking on behalf of the Society, particularly among women's groups, and at regional or area conferences of women missionary secretaries, treasurers and leaders.

EVERY other year, the Women's Department, in conjunction with the Baptist Women's

(*continued on page 92*)



(*Photo: E: Motley*)

Building operations in progress at Calambata, Angola, where a training institute is being established

# Congo Council Withdraws from I.M.C.

Reactions to the recent action by the International Missionary Council's Assembly when it approved "in principle" the integration of the I.M.C. and the World Council of Churches have been registered in several countries.

In New York, the Executive Board of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. has welcomed the action taken by the Ghana Assembly of the I.M.C. The board recommended that its member boards "inform their constituencies of the reasons which have led to the formulation of the plan of integration" and urged them to "take the necessary supporting actions".

The Danish paper *Kristeligt Dagblad* says the decision is a consequence of the realization that Church and mission are inextricably bound up with one another. "No violence is being done to the individual church or its conception of the Gospel", the paper writes, and says it hopes that opposition in Sweden and Norway will not influence the attitude of the Danish Church.

At the same time, the chairman of the Norwegian Missionary Council, Mr. Tormod Vagen, in a statement to the Christian daily in Bergen, *Dagen*, said that he expects a proposal to be made to establish a new independent missionary council made up of the councils which oppose the integration of the I.M.C. and the W.C.C. Mr. Vagen said that he expects integration to be carried out and predicted that the Norwegian Missionary Council will withdraw from the I.M.C. "These people will not rest. The ecumenical spirit is so strong at present that it resembles a kind of obsession. All considerations are cast aside for this one end—to merge everything together," he concluded.

The Congo Protestant Council decided at its annual meeting in February to withdraw from the International Missionary Council, with which it had been linked from its own inception. The reason given was a desire not to sever connections with fundamentalist "faith missions" at work in the Congo, which do not approve of the World Council of Churches. Some missions and missionaries with the Congo Council have expressed regret at the decision to withdraw because of the close ties they have with both I.M.C. and W.C.C.

E.P.S., Geneva.

# Belgian Congo i
# Countries in its

The first school in the Congo was opened in 1890, thirteen years after the coming of Henry Morton Stanley. From time immemorial the natives had no contact with civilization. It has taken barely three quarters of a century to bridge the gap; today Belgian Africa has two universities and 27,000 schools.

For a population of less than 13 millions there are 1,300,000 pupils, instructed by 4,000 European teachers and 44,000 Congolese supervisors. Every year the school population increases by about 50,000 and some 250 new schools are opened by the Government, by the Catholic and Protestant Missions or by big concession companies.

In the field of education, as well as in the medical and social fields, the Belgian Congo is far ahead of many African, South American or Asiatic countries. According to a UNO report, the Congo counts 10,000 pupils per hundred thousand inhabitants, against 7,000 in Ghana, 6,500 in Egypt, 6,300 in India, 4,000 in Nigeria and only 1,700 in Liberia.

Primary schools have a population of about 1,250,000 children, fully ten per cent of the total native population. This compares with

# Middle Clas
# Congo

A Congo Middle Class begins to take its place in the life of the city in Léopoldville.

In this great city which houses nearly 20,000 Europeans and some 400,000 Africans, there exists a group of some 15,000 Congolese who exercise an independent profession of their own. Most of them are occupied with feeding the population and clothing it. But certain others possess carpentry businesses, transport firms and building enterprises and so employ an important number of workmen.

Together with the 8,000 clerks working in the Administration and the large business concerns, as well

## Ahead of Other ducation Services

only about three per cent in other parts of Central Africa.

One of the fundamental human problems in black Africa is the education of the native women who, in primitive society, are much more backward than men. A considerable effort has been made, and now 270,000 girls go to school while an increasing number of married women attend special courses aimed at keeping them abreast of the evolution of their husbands.

In Léopoldville alone they have this year been given four new outlets—a professional school, evening courses for wives of "évolués", and classes in French and typewriting.

There has also been a great development in technological and agricultural education. There are 400 technical schools, with 1,100 European teachers and Congolese supervisors, giving instruction to 15,000 pupils.

On top of the pyramid are the brand-new universities of Léopoldville and Elisabethville with about 150 students.

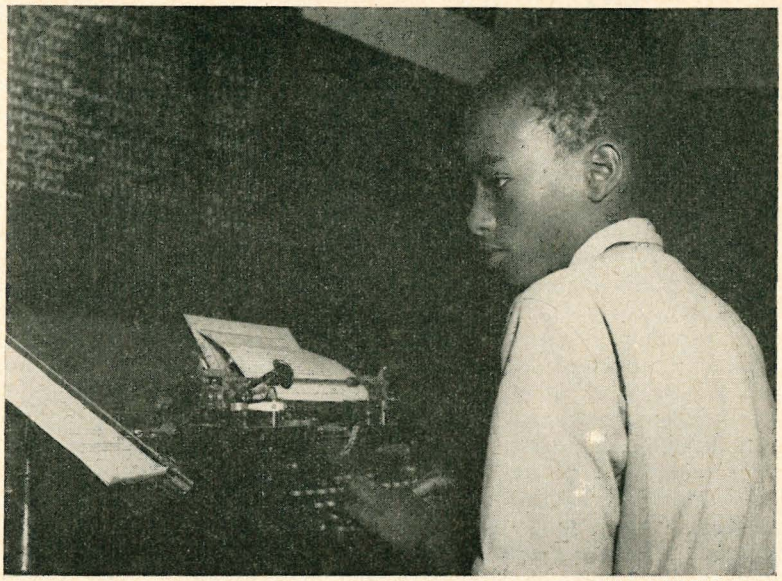
The Belgian Congo now has a population 40% literate. This compares favourably with most other underdeveloped countries, where the number of illiterates varies from 70 to 99%.

## Emerges in Cities

as the 10,000 qualified craftsmen, they form a class which directs affairs in the African city of Léopoldville. There are 33,000 of them and with their families represent a third of the total African population of the capital.

### Land Now Secure

The future of the Training Institute for Teacher-Evangelists at Calambata, Angola, is now more secure. The government has made available two hundred and fifty acres of land for the premises.



*(Photo: C.I.D. Brussels)*

Learning to type in a Congo Middle School

## Women Denounce Polygamy and Marriage Gifts

The first conference of Protestant women to be held in the Cameroons has issued strong resolutions on polygamy, marriage guidance and "marriage gifts".

The 150 participants, including 108 delegates from the parishes of the Evangelical and Baptist churches of the Cameroons, decided to protest against the laxity of the churches on the subject of polygamy, and asked for discipline to be tightened. They asked for a re-examination of the measures to be taken against women who married polygamous men and parents who allowed their daughters to marry polygamists.

Asking for a revision of teaching given about marriage in church membership classes "to correspond with the new needs of today's youth", the conference drew attention in particular to "the tendency to forget the explicit Biblical injunction indicating the fact that man and woman have no right to contract a union except in marriage".

"The custom of paying a dowry or giving presents as pre-requisites for marriage must be suppressed", said the conference. "This custom is contrary to the Gospel, is an exploitation of young people by old, prevents poor people from marrying and encourages polygamy and prostitution." Describing the practice as "an abuse of the dignity of woman, of her freedom and of the Biblical teaching on marriage", the women asked the churches in the Cameroons to take immediate measures to put an end to it.

The conference was called to coincide with the visit to the Cameroons of Dr. Madeleine Barot, executive secretary of the World Council of Churches' Department on the Co-operation of Men and Women in Church and Society. It was also attended by observers from the Presbyterian Church of the Cameroons and the Evangelical Churches of Togo and Gabon. E.P.S., Geneva.

### Teams of Evangelists

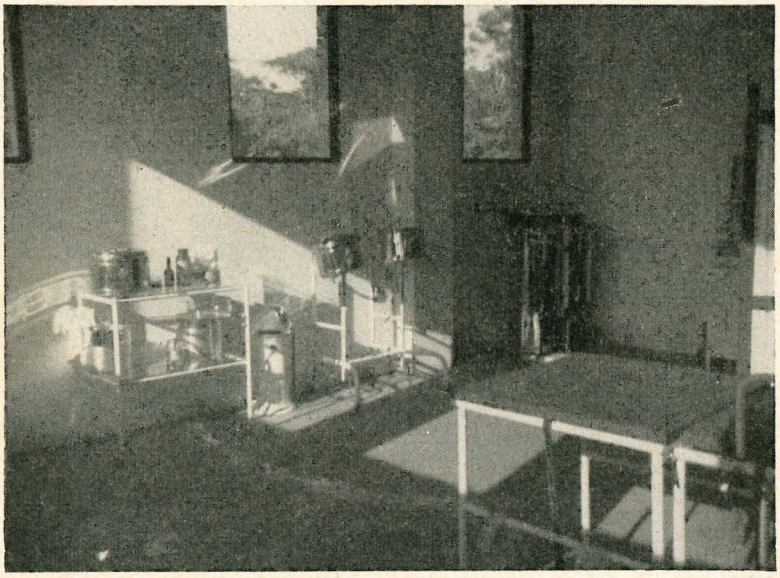
Plans are now well in hand in Baraut, North India, for teams of evangelists to visit the villages in the district during 1959.

# The News Letter that has Yet to be Written

By DAVID H. WILSON

AS I walked through the orchard to morning prayers, brushing aside the dew laden strands of spiders' webs, and inhaled the fresh morning air, filled with the exotic scent of the coffee bloom, I felt impelled to write. Hundreds of people in Britain, interested supporters of our medical missionary work at Pimu in the Belgian Congo, pictured me struggling under the broiling tropical sun, attempting almost single-handed a task which warranted a large team of skilled, experienced missionaries. I felt I must write and tell them of the thrill and joy of living and working in this garden in the forest, where cruel nature has been tamed, and natural and human life alike have been transformed into peace and beauty.

After prayers I sent the carpenters, bricklayers and workmen to their respective jobs and then went over to the hospital. Noel Baka, my clerk, gave me a cheery greeting as I entered the office and I showed him the list of statistics to be typed out for the quarterly report to the Colonial Medical Service. Then, collecting my lecture notes and a box of coloured chalks, I went to the nurses' classroom to give an anatomy lecture to the senior students.



The new ward at Pimu Hospital with its modern equipment

AT breakfast I resolved to hurry through the morning ward-round so as to have an hour or so before lunch to devote to the news letter.

Seventy in-patients to be examined in an hour-and-a-half means no more than a minute per patient. I would willingly have given ten minutes to reviewing Robert's treatment, a young boy who had been severely burnt on his legs, arms and body, but was now making excellent progress. I could have spent a quarter of an hour teaching the nurses the symptoms, signs and treatment of pleurisy as they were to be seen in Mane, one of our church deacons.

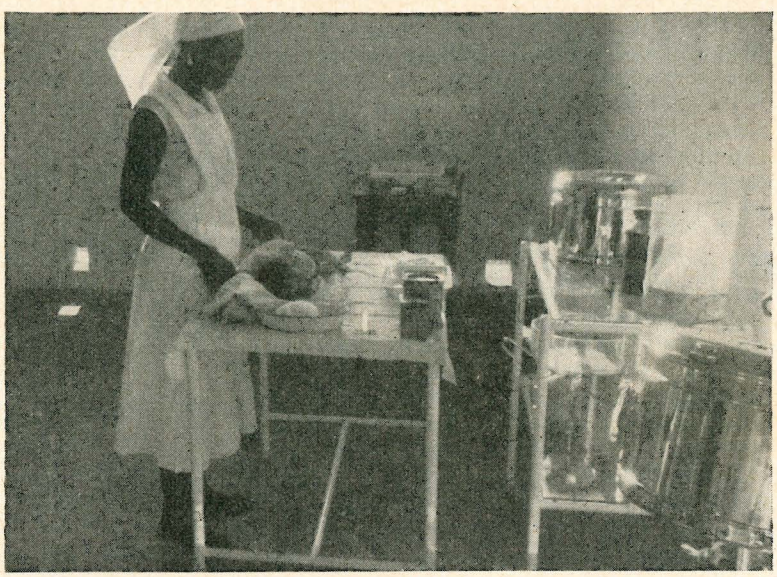
And Simon, a senior schoolboy from another mission a hundred miles away, wanted to talk to me about his future. He had been in hospital for more than a year with tuberculosis and was making only slow progress. He was growing impatient and depressed because he was eager to complete his schooling and then return to us as a student nurse. But I kept saying to myself, "The news letter. I must hurry to have some time to give to it before lunch."

The ward-round completed, I rushed across to the house to drink down a refreshing glassful of iced pineapple juice, and intending to ask my wife if she had anything which she wanted me to include in the news letter, but I was reminded that she had gone to the school to supervise the end of term examinations and would not be back until lunchtime.

AS I returned to the office, eager to get pen to paper, my heart sank when I saw the truck, from a plantation forty miles away, draw up in front of the hospital. In the back on a stretcher was a young man who had fallen from a palm tree and had an extensive laceration in his thigh. He was badly bruised and shaken but Samuel Mouene, our nurse at the Company's dispensary, had

given prompt first-aid treatment and so prevented the wound becoming infected or the loss of blood too great. Within minutes the man was in the operating theatre and I was soon busy cleaning, anaesthetizing, stitching and dressing his wound.

Half an hour later as I left the theatre I heard wailing. Just quiet, simpering, frightened wailing. Daniel Sweye, a student nurse from the ward, came hastening towards me. A child had just been carried in unconscious and in convulsions. As we reached the ward door the wailing changed to piercing agonized screams and I knew we were too late.



A nurse attending to a baby in the new ward

On the bed lay a little girl about three years old, now motionless in death; beside her was Maurice Macili, our senior nurse, with two syringes ready, one to give a heart stimulant and the other to give a dilute solution of quinine direct into the bloodstream, our standard treatment for cerebral malaria, the disease from which this child had most probably died. At the foot of the bed were the parents, prostrate with grief and fear.

I went to them, not so much as a doctor but as a Christian missionary seeking to speak comfort and consolation to them in their bewildering bereavement. The little girl, their only child, had been taken ill the previous evening whilst they were at the main river fishing. They had travelled upstream in their canoe for eight hours hoping to reach the hospital in time, but all their devoted efforts had been in vain. I left them with Joseph Ngbonga, our Hospital Evangelist, who would make arrangements for the funeral, and as I turned to go home I saw my own little girl coming to call me for lunch.

IT was only as I was going to set the workmen their jobs for the afternoon that I remembered my resolve to write a news letter. There were twenty or more out-patients waiting for me to examine them, but if I worked quickly I should still have time before tea to write the letter. It was at a quarter-to-four that I sat down in the office once more and had my pen poised over the paper when a knock came at the door. A little irritated, I called, "Come in."

The door burst open and three people tried to enter at once. Fortunately they got stuck in the doorway and so gave me time to sort them out. There was Samuel Motundu, the nurse in charge of the ward; Pierre Makalanda, the teacher-evangelist from our Leprosy Village; and a policeman.

I called the nurse in first. He had come to pay in the fees of the patients whom I had discharged from the ward in the morning. I counted the money, checked and initialled his register, put the money in the safe and entered the amount in the "Day Book", reflecting as I did so that it was time I did a cash check and brought the ledger up-to-date.

Next I decided to get rid of the policeman. He entered, clicked his heels, saluted and handed me a letter from the Territorial Administrator. There had been a drunken brawl the previous night and a man had received a head wound; would I examine him and send a medical report? The man was brought in and, as I examined him, I remonstrated with him for his drunkenness and told him of the better way of life which Jesus had shown us. Then I sent him off for treatment to Elise Mambenga, the nurse in charge of out-patients, sure that there too he would hear a Christian testimony. In ten more minutes the report was typed, put in an envelope, sealed, and given to the policeman to return to the Administrator.

Finally, I called in Pierre. His story was one which is all too common among the patients of the Leprosy Village. A young woman with severe leprosy, who had gone to the village three months ago, had learnt that her husband had renounced her and taken another wife, and she in her turn had gone into the house of another man in the Leprosy

Village, thus provoking quarrelling between this man and his wife and resulting in cursing and an alleged attempt at poisoning. I listened at length to the story and tried to advise and encourage Pierre in his work of teaching and showing the Christian way of life to these people and I promised to go into the matter myself when I made my weekly visit in a few days' time.

IT was while I had been listening to his story that my eye had caught sight of a note which I had made for myself a few days earlier. It consisted of one word "Lubrication". Reluctantly I decided that the news letter would have to wait until the evening. I locked up the office, went over to the garage and drove out the hospital ambulance. It was already overdue for the engine oil to be changed and as I had arranged to spend all the next day in the operating theatre, followed by the Inquirers' Class, and the day after intended visiting one of our Rural Dispensaries sixty miles away, I just had to do the lubrication now.

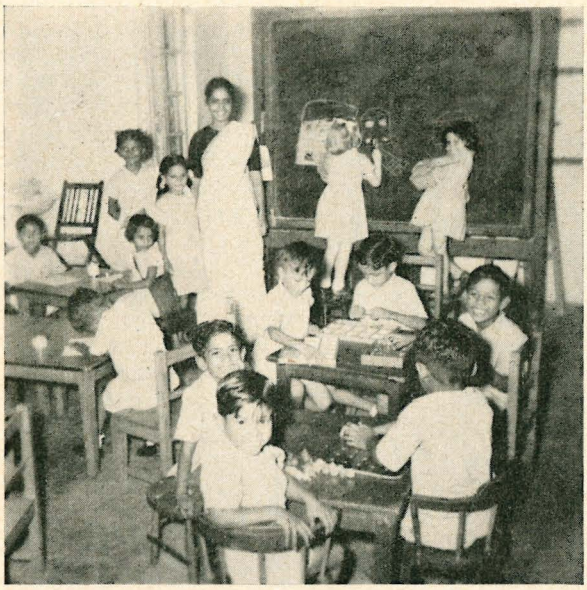
I was under the ambulance refitting the screw plug into the sump when, in the dusk, I saw a pair of legs approaching from the direction of the hospital; they stopped beside the ambulance and were joined by an upside-down head as their owner bent double to speak to me. It was Jean Njengomo, the student nurse from the Maternity Department. A woman had just come in from a nearby village; she had been in labour for two days and Sister Chaplin would like me to go and examine her. I crawled out and left our African driver, Maurice Mbongeja, to put new oil in and grease the ambulance while I went in search of some soap and water, a nail brush and clean shirt and shorts.

MY examination of the woman confirmed Sister Chaplin's fears. The only chance of saving mother and baby was to perform a Cesarian Section.

While Sister supervised the preparation of the patient and of the operating theatre, I went home for some tea, had ten minutes' play with my two children, helped my wife bath them and put them to bed and then returned to the hospital to begin the operation.

An hour later the patient was back in her bed, the operation successfully completed, but it was another hour before Sister and I felt we could leave the weak little baby. It had taken all our effort and skill to get the baby established with good regular breathing; and even as we left, Sister warned the night nurse that he must call her immediately if he was at all anxious about the baby.

Wearily I headed for home. My wife had spent the evening marking school examination papers, but she soon had a drink ready, and before long we were in bed. As I turned out the light I remarked, "I had hoped to write a news letter today, but I never got it started." Drowsily she asked, "What were you going to write about?" "The bloom on the coffee bushes," I replied—and fell asleep.



A kindergarten class at the Stewart School, Cuttack, Orissa

## Introducing the Home Staff

(*continued from page 87*)

League, arranges a Conference at Swanwick in Derbyshire. The next is to be held in the autumn, from 30th September to 3rd October, and the theme will be "Christ for the World"; any women who would like to attend should write to Miss Carbery.

The two official bodies which link Baptist women with the B.M.S. are the Women's Committee (made up of all the women members of General Committee) and the Women's Consultative Council. The Women's Consultative Council was formed in 1947 to enable business and professional women, who could not attend week-day committee meetings, to share in the Society's work. They meet with officers of the Society and missionary speakers once a year, on the Saturday before the November General Committees, and report back to their appointing committees and the churches in their area.

During Assembly Week, the Women's Annual Meeting is held; the incoming Chairman is welcomed, Miss Carbery makes a brief report to the delegates, and a missionary speaker gives an address.

# Film Stars at Leper Thanksgiving Service

The leprosarium at Yalisombo, Belgian Congo, was invaded early this year by a host of camera men, scene-shifters and technicians and a number of film stars in the unfamiliar garb of Roman Catholic nuns. The occasion was the shooting of scenes for Warner Brothers' new film, *The Nun's Story*.

Dr. Stanley G. Browne arranged for a "Good Samaritan" service to be held while they were present. At such services thanks are given to God for those who are able to leave symptom-free from leprosy.

Miss Audrey Hepburn and other members of the cast and company attended the service, and all were most moved by the reason for and spirit of the occasion.

During the service a welcome was given to the visitors by Dickie, an *infirmier*, and a song in Lokele was sung by the women's choir. Mr. Fred Zinnemann, the director of the film unit, and Miss Peggy Ashcroft gave brief addresses.

Miss Audrey Hepburn at Yalisombo

Last year 580 leprosy patients were under treatment at Yalisombo itself and 4,742 in the district. A total of 1,318 leprosy patients were pronounced cured: 62 at Yalisombo and 1,256 in the district.

# The Whole Gospel For the Whole World

Alan Walker's recent book *The Whole Gospel for the Whole World* (Marshall, Morgan and Scott, 8s. 6d.) should be studied by all engaged in planning evangelistic campaigns.

With passion and deep conviction he argues that we cannot hope to evangelize the world today with the message and methods of the Victorian era. In his view, the nineteenth-century type of evangelism is limited by the following characteristics: a message which stops short of being the whole gospel for the whole world; a presentation of the faith which denies or ignores the great gains of biblical scholarship; a personal evangelism which has no social dynamic; an inadequate relationship with the church; and a calling for commitment to Christ in an emotional atmosphere with a limited intellectual content.

The author is Billy Graham and George MacLeod rolled into one, exhibiting a passion for evangelism and a fervour for social righteousness and economic justice. "Evangelism," he writes, "is discredited where new religious loyalties are not matched with a heightened ethical consciousness, where private piety is not reflected in public morality. No man is truly converted who does not reveal a Christian attitude on issues of race, economic life, political affairs and peace and war".

Here, indeed, is evangelism with the gloves off against those things in the present order which condition the minds of men against the Christian gospel. If the publishers are prepared to put other books of like quality on the market, let us have more, and quickly.

H.L.W.

## Man's Death Attributed to Evil Spirits

One calm night, illumined by brilliant moonlight, a small cargo boat sailed up the river Congo past Bolobo. A man who lived on the bank saw it and immediately launched his canoe, laden with provisions, and set out to do profitable trade.

Before he reached the cargo boat, however, his canoe overturned and he was thrown into the river. He did his best to swim to the land, but the distance was too great and the current too strong. Realizing that he could not reach the bank he cried aloud for help.

The folk on the shore heard his cries quite clearly. But they did not stir. "It is a spirit calling," they said.

## Church of Christ in China

According to a Japanese Christian who visited China last year the "Church of Christ in China" now has 1,457 churches, 106,000 members, 427 ordained pastors and 777 unordained preachers.

More than 700 of their churches have a Sunday congregation of 100 or more.

The six theological colleges (Peking, Tientsin, Nanking, Shanghai, Chungking and Canton) have a total enrolment of 500.

It is thought that this information was received from Dr. H. H. Tsui in Shanghai.

## Prime Minister with Young Baptists

It has been announced that the Hon. John G. Diefenbaker, Prime Minister of Canada, has agreed to speak on "Bases for World Peace" at the Sunday evening session of the Baptist Youth World Conference at Toronto this month.

He had already consented to be honorary patron for the occasion which is expected to attract six thousand young people from fifty nations.

Both Mr. and Mrs. Diefenbaker are Baptists. Mrs. Diefenbaker is the daughter of a Baptist minister.

# Letter From New Delhi

**No. 3**

**By R. F. TUCKER**

ON 1st April, 1957, India adopted a metric system of coinage. Instead of annas and pies being the divisions of the rupee there are now one hundred "nai-paise". In some parts of the country there had been a great deal of forged coinage—always a problem when it found its way into church collections! The new coinage has meant a check on this for which we are all grateful.

The Government has now announced its intention to change over to a metric system of weights from October 1958. In an advertisement issued by the Government we are told, "India has at present no common system of weights and measures. There are not less than one hundred and forty-three systems in use. This multiplicity gives room for mal-practices." The change-over will be gradual so as to cause minimum inconvenience to the people and the traditional weights will be permitted to be used for a period of three years.

In this country one becomes more and more aware of the relevance of many parts of Amos, that prophet of righteousness!

ON account of the resignation of the Minister of Finance after the report on an Inquiry into the affairs of the Life Insurance Corporation had been made public, and the death of the Minister of Education, a Muslim, Abul Kalam Azad, in whose praise the leaders of the nation united, the Prime Minister has had to make several changes in the Cabinet and among the Ministers of State. It is gratifying to note that the two Deputy Ministers who are Christian retain their office. They are Mr. A. M. Thomas, Deputy Minister of Agriculture, and Mrs. Violet Alva, Deputy Home Minister. Mrs. Violet Alva has several times recently taken the lead in questions relating to morals.

During a discussion in the *Rajya Sabha* (the Upper House of Parliament) she said that owing to industrialization and urbanization many social problems had been aggravated. She thought that a little less cinema and bad literature and a little more of healthy recreation and better housing and living conditions would contribute to the solving of these problems. Mrs. Violet Alva has also been asked by the Executive Committee of the Congress Parliamentary Party to serve on a sub-committee to study the affairs of minority groups.

THE March issue of the National Christian Council Review had an editorial about Regional Family Magazines. A few years back the need for an attractively produced illustrated non-denominational magazine for the family in India was felt by many. The same need was felt by the Africa Literacy Campaign and has resulted in the launching of three new magazines in the major languages of the Belgian Congo.

The editorial points out that up till now news bulletins and official organs of the Church have in the main been cheaply and unattractively produced. Now it is learned that five regional Councils have made a start to offer something better.

It is to be hoped that these new ventures will be well supported, that the necessary qualified editorial staff will be available, and that churches of all denominations will participate in helping forward circulation.

Dr. and Mrs. A. A. Watson and family who left in April for Ntondo. They are members of the Wycliffe Church, Reading

# FELLOWSHIP IN PRAYER

**Based on the Prayer Calendar**

1–7 *June:* Pray for the *Ecole Grenfell* at Yalemba, the B.M.S. training school for teacher-evangelists serving the Upper and Middle River areas of Belgian Congo. Remember the missionary staff, the students and their families, the church and dispensary on the station, and the evangelistic work in the area.

8–14 *June:* We are asked to pray this week for Calcutta and its fifteen Baptist churches, for the B.M.S. Secretariat, headquarters of our work in India, for the Baptist Mission Press, the United Missionary Teacher Training College, and the United Missionary Girls' High School.

15–21 *June:* Pray for the Bengal Baptist Union, and for work in which its missionaries are particularly engaged: the Students' Hall and Hostel in Calcutta and work amongst University students, work amongst Telugus in the jute mills around Calcutta, and church and evangelistic work at Canning and Twenty-four Parganas. Remember students in training for the ministry at the Bengali Theological School at Behala, and the Boys' High School at Bishnupur.

22–28 *June:* Our prayers are requested this week for Serampore College and its eighteen affiliated colleges; the College Council is now located in India. Pray for the Principal and Master, for B.M.S. members of staff, all Professors, Tutors and students, and remember former students, many of whom now serve the Church throughout India and South Asia, or have positions of leadership in many walks of life.

29 *June*–5 *July:* Continue to pray for the work in West Bengal, remembering especially all Indian pastors, evangelists, Biblewomen, teachers and colporteurs, and Christians in positions of influence in the community Pray for evangelistic and church work and work amongst women and girls at Balurghat, West Dinajpur.

# MISSIONARY RECORD

**Arrivals**

14th March. Mrs. H. W. Nicklin and child, from Barisal; Rev. C. A. G. and Mrs. Austen, from Lingungu.

19th March. Rev. H. M. and Mrs. Angus, from Shillong.

23rd March. Senr. and Senra. Felizardo, of Quibocolo, on a visit during furlough in Portugal.

24th March. Miss S. M. Le Quesne, from Barisal, for medical reasons.

27th March. Rev. C. A. and Mrs. Couldridge and family, from Thysville; Rev. J. D. and Mrs. Viccars, from Bolobo.

4th April. Rev. W. T. and Mrs. Morgan and child, from Delhi; Rev. K. F. and Mrs. Weller, from Cuttack.

13th April. Rev. K. and Mrs. Tucker, from Jamaica; Rev. H. W. and Mrs. Spillett, from Hong Kong.

**Departures**

26th March. Mlle S. Mercier, by air from Switzerland, for Lukolela.

27th March. Rev. R. F. and Mrs. Richards and family, for Yalemba.

**Births**

7th March. At Worthing, to Rev. E. G. and Mrs. Collins, a son, Martin Edward.

24th March. At San Salvador, to Rev. D. H. and Mrs. Nearn, a daughter, Allyson Mary.

4th April. At Delhi, to Rev. G. and Mrs. Price, a son, Gordon Peter.

8th April. At Goodmayes, to Rev. G. R. C. and Mrs. Allen, a daughter, Jeanette Hazel.

**Death**

7th March. At "South Lodge", Worthing, Mrs. J. B. Radley, Ceylon Mission, 1914 to 1944.

# ACKNOWLEDGEMENTS

(To 18th April, 1958)

**Donations**

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Anon., Thank offering, £3 3s.; Anon., £1; L.M., £1; Anon., Swanwick Conference, £5; Kalu Banda, £5; Anon., £2; "To God be the Glory", £5; JIM, £3; A.W., £2; Anon., £10; A.E.B., £5; M.C., £2 2s. 6d.; Anon., £4 4s.; F.G.H., Somerset, 10s.; M.C.J., £10; Anon., Stowmarket, £50; Anon., £1; J.M.R., £10; Anon., 10s.; A little more, £1 10s.; S.W., £5; First-fruits, increase in pension, Anon., 10s.; Anon., £50; Anon., £10.

*Women's Fund:* In memory of Mrs. Edith Nuttall of St. Annes from Edith E. Pilling and Frances Land, Llandudno, £2 10s.

*Medical Fund:* S.C.A., £2; Anon., for Lepers, £1; Anon., Medical Box, 17s.; Leper Fund in Jesus' Name, 3s.; TIM for Healing Leprosy in Children, £1.

*Deficit Fund:* A mite towards B.M.S. Deficit, £1.

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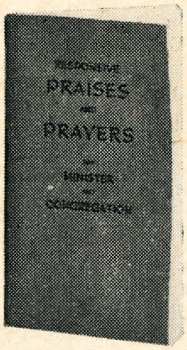


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JULY 1958

PRICE FOURPENCE

# Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

A missionary watches the bus coming up the *ghat* in the Kond Hills, Orissa, India

(*Photo : Bruce Henry*)

# The Doctor at Work

IT is many years since one of the great commercial publishing houses issued a book about a B.M.S. missionary or about B.M.S. work. Now Odhams Press Limited has published a book dedicated by the authors, "with our sincere admiration, to the men and women who forsook their own people to live and work as missionaries at Yakusu, in the Belgian Congo". The book is: *Bonganga. The experiences of a missionary doctor*, and the authors are Sylvia and Peter Duncan. *

Throughout the book, the name of the doctor who is the subject is kept concealed. He is referred to only by the name given to him by the Africans—*Bonganga* (White Doctor). Readers of the *Missionary Herald* and those knowledgeable in B.M.S. affairs will, however, have no difficulty in identifying him.

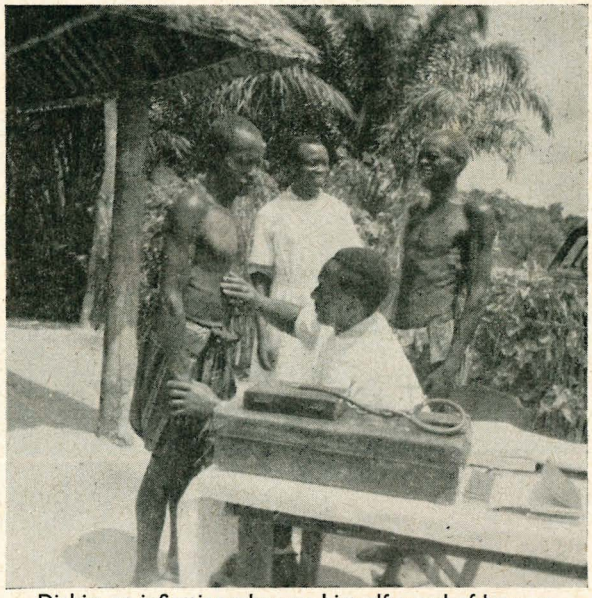
PETER DUNCAN is well known as the editor-producer of the popular B.B.C. programme "In Town Tonight". In that connection he has been brought into contact with many outstanding personalities. In 1956 Bonganga came to the studio for interview. Peter Duncan was so impressed by his story that after the broadcast he and his wife Sylvia decided that they must write the full story of Bonganga's life.

They went out to Congo and stayed for a while at Yakusu. With Bonganga they travelled into the forest and visited the leprosarium at Yalisombo. So they gathered their material and came to appreciate the background of his work.

The book is well illustrated and skilfully written. As the dedication indicates, justice is done to those who established the medical work at Yakusu and to Bonganga's colleagues, African and European. What an exciting story it is—the story of the conquest of disease and fear in the heart of tropical Africa!

SEVERAL well-known anecdotes from the annals of our Congo work are retold, including those of Harry White's pocket watch and of the Holman Bentley baby at Bolobo. In these pages Mr. and Mrs. Millman come to life again and make their personalities felt. Bonganga's predecessor in charge at Yakusu, Dr. Raymond Holmes, is given a special place. At the end of the book is a list of all the missionaries who have served at the station since its founding in 1895.

But the story in the main is of a remarkable doctor, dedicated to his work and ably supported by a gifted wife. There are detailed accounts of his journeys into the forest and of his struggles in the early days with the power and prestige of the witch-doctors. His patient work in training Africans, some of whom have become highly skilled medical assistants and competent nurses, is described. The constant fight against such diseases as yaws and leprosy by means of regular examinations in the villages is movingly related.



Dickie, an infirmier who was himself cured of leprosy, examines other patients

It is perhaps the story of the establishment of the leprosarium at Yalisombo and of the victory over leprosy which has the greatest appeal. This, as indeed all the stories in the book, is told by reference to persons, their fears and suffering, their hope and joy.

ONE thing is made clear throughout, and that is that Bonganga is at Yakusu in response to the call of Christ. In all his activities he is concerned not only for the welfare and health of the bodies of his patients. He always directs them to God as the giver of healing and to the Lord Jesus Christ.

Here, then, is a graphic description of medical missionary work. Many of the things written about Bonganga could be written of others who also are serving tirelessly and selflessly, setting an example in tenacity and courage as well as in sheer hard work, and demonstrating in their healing and preventive work the compassion and love of Christ. This book will be widely read; and those who possess it will turn to it again and again.

* Odhams, 21s.

# Hindus and Moslems Buy Bibles at Exhibition

IN February a Local Exhibition was held at Khulna in East Pakistan. It lasted for twenty days, and almost every day, from 3 to 10 p.m., Miss F. E. M. Pitman was on duty on the Bookstall run by the local church and called the "Christian Library". The Aga Khan opened the Exhibition, and he gave Miss Pitman a nod and a smile as he passed her stall.

Hundreds of people came each day, a number of them becoming quite regular visitors, and there was a kind of "Fellowship of Stallkeepers" and officials of the town who were in charge.

Miss Pitman met many people who were interested in the Bookstall. An old policeman who was on duty in the Women's Section had known one of our missionaries in Calcutta when he was a small boy—Miss Pitman could not quite make out whether he was the son of one of the mission workmen or whether he had been to the school—and he was thrilled to find such an early connection.

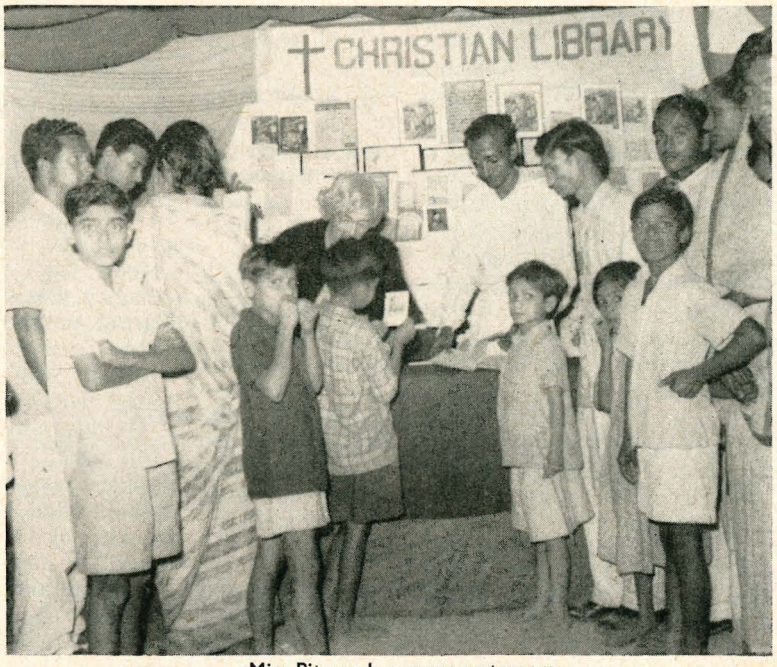
A young woman who had been in the Guide Company at Dinajpur, and who now lives at Jessore with her husband and baby, came to talk to Miss Pitman at the stall, and many of the local Guides brought their parents along. These Guides are Muslim girls from the High School Company who have come to know Miss Pitman through Guiding; once or twice when they came for their school stall, or with a relative at the All Pakistan Women's Stall, they helped Miss Pitman to "set up shop". Men from offices in the town, with whom the mission has contacts, brought their families along—and the postman even delivered letters there a few times, instead of taking them to the mission station over a mile away!

ONE night Miss Pitman saw four English people standing in front of the Library; they had disembarked from their ship at Khulna on their way to Calcutta, and were very friendly and interested in the Exhibition. Among other visitors were sailors from a minesweeper of the Pakistan Navy which had put in at Khulna. When the first two arrived, Miss Pitman was the only European at the Exhibition, and they soon began to talk to her about Portsmouth, Southampton and Plymouth; they were young men from West Pakistan who did not know Bengali but spoke English fluently. When they returned to their ship, they sent the next few off duty, and before long most of the crew had visited the Exhibition. They invited Miss Pitman to come and see their ship one morning, and she managed to fit in a visit before they left, in spite of being extra busy with the Bookstall.

A local Pastor and some young men were able to give a few hours' help at the Bookstall, but Miss Pitman's chief assistants were a boy of about sixteen who helps in the house, and a member of the church about two miles from Khulna. The latter, who is an artist, painted the sign, "Christian Library", with a small cross at the side, which was put up, with another in Bengali, over the stall.

THERE were very few exhibits on the Bookstall; the only ones were a Greek Testament and

(*continued on page 100*)




Miss Pitman has many customers

# New Mission to Tea and Rubber Workers Makes Promising Start

MR. and Mrs. Colin Grant have arrived at Ratnapura, Ceylon, and started work on a new B.M.S. enterprise mainly among exceedingly poor Tamil people who work on tea and rubber estates.

Ratnapura is a place on which two hundred inches of rain fall every year. It is a busy town, with narrow shopping streets, and around it are hills covered with jungle, except for the tea and rubber plantations. Beyond the hills are mountain peaks.

Many of the Tamil estate workers live in dirty and dingy homes built in compounds. The well-to-do disdainfully call these compounds "coolie lines". There the new missionaries—after months of preparation in Ceylon and India, mainly devoted to language study—will be spending much of their time. On their first visits, they have found a ready audience for the Church's uplifting message.

Excellent preliminary work has been done by a keen young Tamil minister, the Rev. David Edward. He is the son of the Rev. Sam Edward, who has built up a Tamil church in Colombo fifty-six miles away.

THE young pastor lives in a garage and for eighteen months he has been tireless in his ministry. Already there have been eleven baptisms. Between thirty and forty people now attend the Tamil services at the Ratnapura church, some of them from homes up to fifteen miles away.

This church stands on a main road, about three hundred yards from the town centre. On Sundays, there is a Tamil service at 8.15 a.m., a Sinhalese service at 9.30 a.m., and an English service at 5.15 p.m. On Sunday afternoons there are Sunday schools. On Wednesday evenings, a small Tamil group have a prayer meeting.

The Sinhalese work has been established for seventy years and the church has a Sinhalese pastorate which at present is vacant owing to death.

Mr. and Mrs. Grant live in a bungalow on a small hill near the town. At the time this report was written, they shared it with Miss Aurora Brook, who is "correspondent" of the Ferguson Girls' High School. Miss Brook is a B.M.S. missionary with fifteen years' experience in Ceylon. A new bungalow was being built for her and Miss Pearl Perera, the Sinhalese headteacher of the school.

THE school, which has a staff of twenty-three and four hundred and fifty pupils, is a little way down the hill from the bungalow. About a fifth of the pupils—nearly all girls, but a few boys in the junior section—are from Christian homes. Under a recent law of Ceylon, the children from non-Christian homes may not be given Christian teaching in this mission school. So, as is realized by the staff, the witness in the lives of the Christian minority has become of greater importance than ever.

Still lower down the hill is the mission's Sinhalese school and the manse. Attached to the manse is the garage in which Mr. Edward lives.

But, while the town is the centre of the mission's activities, the work of the Grants—first B.M.S. missionaries ever to be sent to Ceylon specially to serve the Tamil community—will be mostly in the hills.

Already they are making contacts by visits to homes and open-air preaching, sometimes with rain pouring down. They have travelled on foot, by bus and in a hired car hitherto. But the mission has now provided them with a car.

This will not only make travelling easier and more economical of time, but will enable them to transport hymn books, flannelgraph and similar equipment and a travelling book shop.

## Hindus and Moslems Buy Bibles

(*continued from page 99*)

Bibles in several languages and different English translations, to help in conversations with customers, and a few book-covers made by Hello. Prizes were given for handwork at the Exhibition, and Hello was awarded one for one of the covers on which she had embroidered a spray of lilac.

It was no easy task to keep the stall fully stocked to meet the needs of the many different types of people who were interested, especially as it takes several days to get supplies from the Baptist Mission Press at Calcutta, or from Dacca or Barisal, but they managed to keep going. Calendars made from old Christmas cards were in great demand, and when the supply of calendar pads failed, Miss Pitman typed a few!

Quite a number of Hindus and Muslims bought a "full Bible". One non-Christian who had bought a New Testament came back later to return it; Miss Pitman explained that if they began to take back books they would not know where they were, but when the man said that he wanted to pay the difference and have a full Bible, they changed it gladly. Altogether, the Bookstall seems to have been appreciated, and has aroused considerable interest.

## Past Pupils Visit Shoe Factory

The Past Pupils' Association of the Ferguson High School, Ratnapura, Ceylon, recently held its reunion for the first time in Colombo.

The morning was spent in visiting the Zoo, Bata's factory, and Kandawela. After lunch at the Savoy Hotel, there were exchanges of reminiscences and news of school affairs. At the evening meeting Mr. P. E. P. Deraniyagala spoke to the company on "The Stone-Age Man in the Sabaragamuwa".

It was generally agreed that there should be annually such a reunion in Colombo so that old pupils unable to go to Ratnapura could keep in touch with the school and with their friends.

## Films for Children

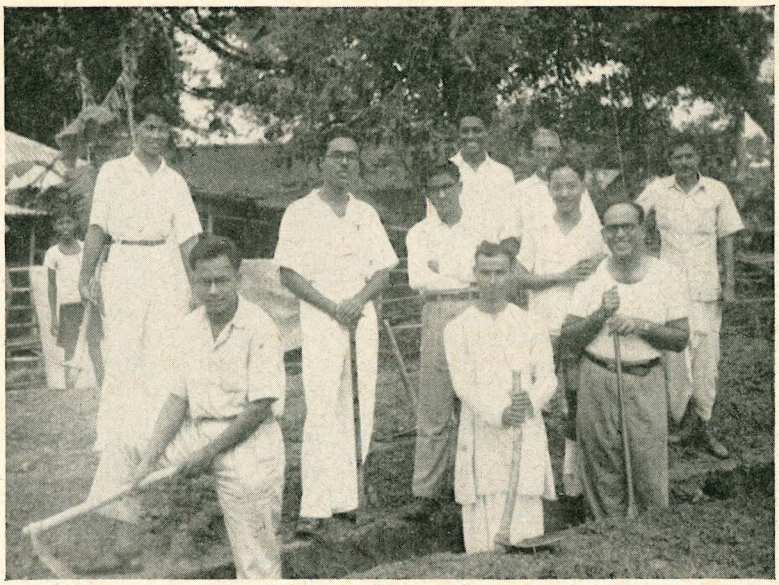
The *Very First Bible Stories* published by the Blandford Press have already proved their worth for little children. A number of them have been reproduced on film strips by Educational Productions Ltd. The most recent are:

1. Daniel and the Lions;
2. The Picnic Boy (the story of the feeding of the 5,000);
3. The Blind Man Who Saw Jesus (the story of John 9).

Each strip comprises twenty-eight frames. The pictures by Treyer Evans are boldly drawn and coloured in a style attractive to young children. A copy of the appropriate book is supplied with each strip. They are admirable for use in infants' schools and primary departments of Sunday schools. The price is 25s. each.

## B.M.S. at Filey

The B.M.S. will again be represented at the Christian Holiday Crusade at Butlin's Camp, Filey, and will be sharing in the Missionary Exhibition. One or two representatives will be at our stall, and they will be glad to meet friends of the Society, or to deal with inquiries for service overseas. We shall be glad to supply forms of application (obtainable from Rev. A. A. Wilson, M.A.).



These students at Hong Kong work at a refugee camp in their vacation

# Mission Centre Grows in Importance

Baraut, in the United Provinces of India, where the B.M.S. has a station, is growing rapidly in importance.

A new main road from Delhi to Saharanpur passes through the town. A new half-hourly bus service runs along the road from Baraut to Delhi, the journey taking about two hours.

Baraut is in a rich sugar-cane growing district. A big sugar-cane factory has just been built in the outskirts.

The town has a population of about 20,000 which is nearly doubled in the daytime. There is a great influx of students and school children from the nearby villages. They attend two colleges and four high schools.

Christians in this go-ahead town number about one hundred. The church has a membership of around eighty. There are two services on Sundays and a prayer meeting on Wednesday evenings. About fifteen women attend regularly a meeting on Thursday afternoons.

The missionaries at Baraut visit about thirty villages. They are helped by four men evangelists and one woman evangelist.

Some of the villages have their own churches and quite a number have mission schools with trained teachers in charge of them.

Margaret, daughter of Mr. and Mrs. Norman Ellis of Calcutta, with her Nepalese *ayah*

# Agriculture, as it Concerns Modern Missions

**By David J. Stockley**

2. *The Challenge*

AS missionaries in a country where 90 per cent of the population are farmers, our approach must meet men and women with the message of salvation in every part of their daily lives, from rising from their sleep, through the work of the day in the home or in the fields, and through the fellowship of family prayers in the evening.

The missionary in the agricultural field is called to go out into the places where the people live and work, meeting men as those for whom Christ died, to assist the family in every part of its life in the Christian way of work and play and worship, and to establish the Kingdom of Christ in the agricultural villages.

At present the door is wide open for specialized work in the agricultural field. This work is divided into two sections, namely, preparation and practice.

IN preparation the existing methods of agricultural practice must be seen and understood, ways of living seen and experienced, and the village language spoken to a degree which will win the confidence of the farmers. Extensive research must be carried on with existing and experimental crops, methods, cattle, poultry *ad infinitum*. Then and only then can one dare to offer any sort of advice to a system of a thousand years!

(*Photo: D. J. Stockley*)

Pumpkin harvest at the Centre

Practice? One cannot change the face of agriculture just like that, but where change is necessary it should come out of the existing agricultural practice. For example, the improved metal plough is substituted for the wooden one, using the same bullocks. The use of fertilizers is encouraged within the present system. The sowing of precious rice seed in lines is taught where at present seed is scattered haphazardly by hand. Simple methods of threshing seed are demonstrated where conditions prevent the threshing by the usual bullock teams.

Where rice fails, other suitable crops are recommended, and these may be from other parts of the same country or from abroad. Various pests and diseases attack the crops. The Government has fairly adequate leaflets on these matters but they are locked away in dusty cupboards and have to be extracted from uninterested staffs. Armed, then, with the necessary information one can teach the farmer in the village where the Government officer fails to go.

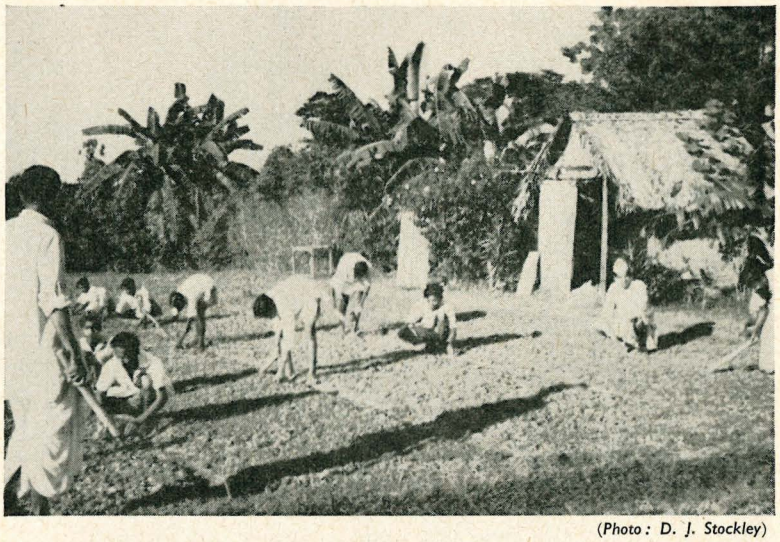
THE cultivator himself is underfed, and this causes obvious retorts from him when he is advised to feed his cattle better rations. Cattle fodder consists of rice straw, which has been under water, and the rice husk. When cattle are underfed they cannot work hard. Poor cultivation results and poor harvests follow. The whole is part of the wheel of fate which, as it progresses, crushes beneath itself man and beast alike.

Cattle disease is not unknown. Foot-and-mouth and wooden-tongue are fairly common diseases. Rinderpest last year caused havoc in the south, killing the cattle who are used to prepare the fields for rice planting.

Poultry in the country have been neglected, are small, lay tiny eggs and are prone to disease. A chicken with disease symptoms is rushed to the market for a dying chicken is still worth something, a carcase is worthless.

LIFE in the village consists of hard and strenuous work in the seasons—working in the monsoon rain while standing in water or in the parched fields in the blazing sun. Then as the crop grows men are to be found in every household sitting around doing nothing. There is no work available: they know no trade or industry.

In Hindu and Muslim communities there is often a family caste or trade as pottery or weaving, but this is not for the outsider. There are many resources which would support village industries and village co-operatives, but in all cases there is the initial research which must be done, and before any co-op or industry is formed a tremendous amount of teaching and encouraging—yes—goading must be done.



(*Photo: D. J. Stockley*)

A teacher and his agriculture class at Khulna

One of the greatest hindrances to village progress is illiteracy and here adult literacy work is essential.

In the cooking of rice excessive quantities of water are used. When cooked the water containing all the starch and vitamins is thrown away. As the boiling starch drains out of the rice, starved babies with little emaciated bodies and big heads look on—sometimes they get in the way and ghastly burns of their wizened little bodies result. There are no hospitals, no dispensaries, so various mystical mixtures are applied—sometimes mystically resulting in healing, but more often giving rise to extensive septic sores.

MATTERS of housing and fireplaces could fill a book! As the mother sits over the primitive hearth to cook the family's meal she is daily half roasting herself in the process, and slowly destroying the health of the house, and her own, in the pungent wood and straw smoke. Simple smokeless fireplaces do provide the answer and save half the fuel.

High standards in bodily health cannot be expected when families and groups of families use the same "lavatory" which is seldom more than a branch of a tree with convenient clearance from the ground. In the rains it is not too bad, but all the water near the house is then polluted. In dry weather the stench is terrific. In drier areas there are no "lavatories" and it is every man and woman for themselves behind available vegetation before the break of day.

Each family maintains its own "cloud" of mosquitoes in stagnant water and uncut "jungle" or weedy vegetation.

Family planning—a very essential subject—which is dealt with by husband and wife to husband and wife. Vital matters concerning Christian marriage are taught and discussed, leaving knowledge and confidence in the place of fear, ignorance and superstition.

THIS is a brief picture of the conditions in the Church of East Pakistan, and of the challenge to the Church of Christ. Every doctor and nurse and teacher and evangelistic missionary has seen the needs; each in turn has tried to do something about it; but each has other more pressing responsibilities. If any progress is to be made, men and women who are trained in modern agriculture and medicine and industry and co-operatives are needed who can give the whole of their time. Even then, what impact can one be expected to make in one life span?

The Home Farm and Centre is essential in agricultural and village uplift work. Here experiments in crops, housing, cattle, cooking, lavatories can be carried on. Here is a place where students can be taught, away from the drag of village environment, and prepared for the fuller life in Christ. Here one can experiment and give training in village industries, and hold Summer Schools. Here all classes of visitor will come, from the village cultivator to the highest Government official, to see various familiar and unfamiliar crops under cultivation, methods of cattle and poultry management, the management of fish and

(*continued on page 108*)

Reading together from the Word of God

# Christians Called to Throw Out Idols

Christian people, and especially Christian teachers, in the villages around the mission station at Balangir, Orissa, sometimes have to give dramatic witness to the Faith.

In many of these villages, the people are turning to the Church. But the fear of pagan gods, idols and evil spirits is hard to shake off.

Even when a decision to remove idols has been taken, there may be hesitation to tackle the job.

So, Christians are called in. And, when the Christians have thrown out the idols, a careful watch is kept to see if any disaster follows.

In this way, the faith of Christians is being strengthened and their actions are more influential than all their words in leading others towards the Church.

Illness is often treated as a punishment inflicted by spirits and can present a Christian community with a challenging situation.

In one village, sixty people were baptized in one day. A few weeks later, a woman became desperately ill after a seizure. Even the local doctor thought she would die. Then her relatives asked the Christians to pray for the casting out of the spirit.

For the next thirty-six hours, groups of churchpeople prayed at her bedside. Eventually, a baby was still-born. Afterwards, the woman had a meal and then got up from her bed.

## Indian Villagers Learn Tool-Making

One of the problems confronting the churches in the villages of India is an economic one. The members are so desperately poor that they cannot support a pastor. How can their economic position be improved?

The Ingraham Institute at Ghaziabad, North India, on the staff of which is one of our own missionaries, Mr. E. H. McDade, is helping here by training men in manual skills as tool-makers and mechanics.

In one village near by the Christians are engaged in making parts for paraffin lamps for a local manufacturer. Out of their earnings they are able to maintain a pastor. Close to another village a tannery has been established.

# Maternity and Centre Opene

A much-needed maternity and child welfare centre has been opened by the Christian General Hospital at Palwal in the Punjab, India.

The new clinic is a development of a health visiting scheme which members of the hospital staff have been running for some time.

At first, the clinic was opened for only one afternoon each week.

News of the first session was spread by the health visitors in the crowded alleys of the town. The idea was so strange to the women who live there that the visitors were doubtful if any would attend. But fifty-eight women arrived.

Since then, the clinic has been opened on two afternoons each week and a separate ante-natal clinic has been started.

Mothers are asked to attend the welfare clinics, not according to the ages of their infants, but according to *muhallahs*. A *muhallah* is an alley with its subsidiary alleys. All the people living in a *muhallah* are of one caste or sub-caste and they tend to act as a group. So, if the mothers of a *muhallah* are brought under the influence of the clinic, there is a good chance of the whole community sharing in the benefit. But a woman would not be likely to attend the clinic without the other women of her *muhallah*.

# Former Missio

In our article in the May number "Mainly About People", which dealt with matters relating to the Annual Members' Meeting, there was a regrettable error. In addition to the four men mentioned as honoured by the Society for long and loyal service, there was a fifth, Dr. W. S. Flowers, who was also elected an Honorary Member.

Dr. W. S. Flowers served in China as a medical missionary for twenty-two years. During his membership of the General Committee he has been Chairman of the Medical Advisory Sub-Committee. He is President of the Baptist Doctors' Missionary Fellowship.

## Child-Welfare in the Punjab

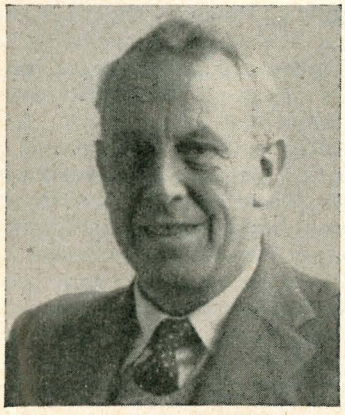
Through Unicef, the clinic has been able to distribute an iron tonic to the mothers and dried milk and vitamin preparations for the babies. Eventually, Indian nurses will be trained to give health talks to the mothers at the clinic and an evangelist will work among them.

Many facts could be quoted to show the need for the new welfare centre. One is the belief among the people it serves that soil should be used to stop bleeding. The result is that hardly a week goes by without a death from lock-jaw in the town.

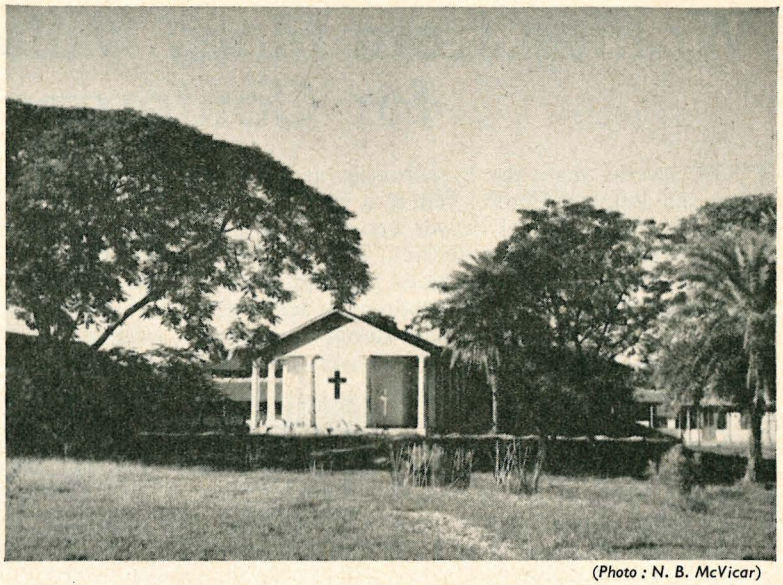
At the time this report was sent from Palwal, there were three lock-jaw cases in the hospital—a mother, a baby and a girl aged ten. Two lock-jaw patients died in the hospital the previous week. About seventy-five per cent of the adult lock-jaw patients treated in the hospital recover, but the death rate from the disease among infants is nearly one hundred per cent. Yet the health visitors tell of finding sufferers from bleeding in beds filled with earth.

The district health authorities are greatly interested in the health visiting scheme and the clinic. One of the missionary nurses has been asked to supervise the Indian midwives in two villages near Palwal.

## ıary Honoured



Dr. W. S. Flowers



*(Photo : N. B. McVicar)*

The hospital chapel at the American Baptist Mission, Gauhati, Assam

## Baptist Doctors Combine to Help Missions

Early in 1954, a group of Baptist doctors and ministers met at the Mission House at the invitation of Dr. Clifford Bloom, then President of the London Baptist Missionary Union, to discuss the possibility of forming an organization to keep Baptist doctors in all parts of the British Isles adequately informed of the work being done in our B.M.S. hospitals.

As a result of that meeting the Baptist Doctors' Missionary Fellowship was formed; and now 262 doctors and 86 medical students connected with our Baptist churches up and down the country (not forgetting six dentists and two dental students who have been recently included in its scope) receive a quarterly Bulletin containing articles specially written by B.M.S. doctors. In addition to the circulation of the Bulletin the Fellowship asks doctors at home to help their colleagues overseas by sending them medical periodicals.

Interesting contacts have been made through the Fellowship with doctors in New Zealand and Australia, and it has proved on a number of occasions to be a useful liaison and way of exchanging information. For example, we were able to put one of our missionary doctors who was purchasing an X-ray apparatus in touch with a radiologist who could advise on the best type of unit to use in the rather special circumstances of a tropical hospital, while on another occasion an article in the Bulletin on orthopaedic work at Kimpese brought a letter from Fiji asking for more information.

During its short existence the usefulness of the Fellowship has increased, and while it is obviously impossible to have large meetings of doctors it is hoped to arrange regional meetings so that they may get to know one another and meet those at home from the Field.

There may be some doctors, medical students or dentists who are not yet in contact with the Fellowship; the Secretary, Dr. I. S. Acres, of 121 Priory Road, London, N.8, would be pleased to give further information or receive further names.

# Women from Many Villages Gather for Conference

FOR several years the missionaries at Ntondo, in the Belgian Congo, felt it a pity that the Women's World Day of Prayer was observed only in the town and not in the district. This year, Mrs. Page and Miss Lowman decided to hold a short Conference beforehand for women leaders from the district; this would give them an opportunity to explain the object of the Day and go over the programme.

Thirty women, from nineteen centres, came to the Conference. They arrived on a Tuesday and were entertained in ones and twos by the Christian women in Ntondo. On Wednesday morning, after a devotional session and a welcome to Ntondo, there was a Bible Study on "Faith in the Promises of God". This was followed by a practical session—knitting. Very few of the women knew how to knit, and the missionaries had a great many stitches to pick up. One woman doubled the number of her stitches in two rows! However, they enjoyed the session, and since then some of them have been getting on well with their scarves.

IN the afternoon, group discussions took place on topics such as: "The right use of Sunday", "Fetishes", "Winning the women in our villages", "What we want for our daughters in the future"—this included discussion on the type of education preferred and the choice of a husband. Some of the reports from these groups were excellent, although at times the missionaries felt the women were saying what they thought they ought to say, rather than getting down to the problems in earnest. In an open session which followed there was some valuable discussion.

After these sessions came a tea-party on European lines—pints of syrupy tea, rolls and pilchards, and biscuits. This was great fun—and of great value to the missionaries, for it gave them an opportunity to get to know the women informally. The day closed with evening prayers led by the pastor's wife.

On Thursday, after the opening devotions, the theme of "Faith" was continued with a Bible Study of Abraham, and this led into a talk on two African women pioneers who also "obtained a good report by faith".

AFTER this, duplicated summaries of the talks were given out, and also an order of service for the Women's World Day of Prayer. The missionaries went over this programme, and also described the work of the Biblewomen in Léopoldville and Coquilhatville which is supported by gifts made on that day all over Congo.

In the final question time, many of the women wanted to know when the next Conference would be—and also requested that it should be longer. Mrs. Page and Miss Lowman plan to hold another for a longer period, perhaps at one of the district communion centres.

Later, reports were coming in of the Day of Prayer. Attendances have been good—and women from some of the villages which sent no delegate to the Conference walked six or seven miles to be present at a meeting.

Congolese women inspecting Christian literature

**B.M.S. DEFICIT APPEAL.** *Have you sent your gift yet?*

# Introducing the Home Staff

## (3). The Medical Home Secretary

By B. R. BROWN

THE function of the Medical Home Department is to encourage the interest of the home churches in the medical side of the Society's work. Miss G. H. Stageman has been the Assistant Secretary for Medical Work at Home since 1953. She is herself a qualified nurse, midwife and sister-tutor, and served as a nursing sister in the B.M.S. hospital at Sian, Shensi, from 1945 to 1951, when all foreign missionaries had to leave China.

Miss Grace Stageman

The Medical Home Department keeps in touch with the Medical Missionary Secretaries in the Auxiliaries and the churches by means of a half-yearly letter, and they also receive a copy of any new medical literature published by the Society. Medical Secretaries do not now receive the quarterly *Missionary Secretaries' Bulletin*, but General Secretaries in the churches are asked to share it with them, and with Secretaries of the Birthday Scheme.

THE Birthday Scheme is one of the ways in which the Department seeks to win the interest and financial support of friends in the churches. In each church participating in the scheme, a Secretary is appointed who sends a birthday card to every member, who has undertaken to give in return an annual contribution towards the Society's medical work. The cards are supplied by the Department, and 72,000 are sent out each year to 1,600 branches.

Another way of encouraging special support is the "Plan for Partnership". About 970 groups—churches, Sunday schools, Christian Endeavour Societies, and youth fellowships—have "shares" in particular projects, which may be evangelistic or educational, besides medical, and range from one or two individual missionaries to a school or hospital. The contributions which each group sends are ear-marked for their special project, and in return they receive news which Miss Stageman sends as frequently as possible. Until recently, the "Partners' Progress" leaflets, each dealing with one project, supplied this news, and were sent out on publication to all "Shareholders", but now Miss Stageman hopes to send specific news of each project twice yearly to its own "Partners" at home.

Another popular way of raising money is the medical missionary box, which is shaped like a hospital bed. There are between 4,000 and 6,000 of these in the churches, and about 500 new ones are sent out each year.

THE Medical Home Department produces the annual Medical Report, with detailed information about the year's work in all our B.M.S. hospitals and the dispensaries on our stations. A more general leaflet is also produced for wider distribution in the churches. The Report is usually available, for ministers and others taking services, in time for St. Luke's Sunday, and more generally afterwards, and the medical leaflets are often distributed at the close of the services on that day. St. Luke's Sunday is the Sunday either before or after St. Luke's Day—18th October—and is observed nationally as the day when the work of medical missions and hospitals is especially remembered. Information and suggestions for special services can be obtained from Miss Stageman.

The Wants Department, which sends out gifts from the churches to missionaries on the field, although in many ways a separate department, comes under Miss Stageman's oversight, as she is the Secretary to the Wants Committee. Miss P. Lofts is in charge of the sorting, packing, and labelling. Gifts are received from many different organizations in the churches, particularly from women's and young people's, and are by no means limited to medical supplies. The work of this department has increased almost beyond measure in recent years, and, in view of the great increases in transport costs, and for other reasons, the whole situation may have to be reviewed.

# Tropical Rain Brings Disaster

THE children ran back from the fields shouting excitedly and pointing to the near-by hillside, which was almost invisible under a white mist—the rain was coming. There was just time to run round and shut the windows, and take in the clothes which were drying out of doors, before it was upon us. When it rains in Congo there is no doubt about it, it just comes down in bucketfulls, drumming on the iron roofs and turning the hillside paths into rushing waterfalls.

In spite of the rolling thunder and flashing lightning, the children were busy putting out buckets and bowls under the roofs, the rain water would save them a steep climb up from the spring that evening. A little group of them, clad in next to nothing, ran off with many shouts and squeals to bathe under the school roof, which gives a particularly good showerbath. No more work that afternoon. I don't think anyone was sorry, for a few inches of heavy rain would do the gardens more good than an afternoon's hoeing.

BUT this was no ordinary storm. It went on and on; long after dark the rain was still heavy and relentless. The following morning I had planned to go to a near-by village to take a service, but when I reached the valley of the little stream I must cross, what a scene of devastation met my eye!

The little stream, normally less than knee-deep, had swollen to enormous proportions during the night, and had covered by well over a foot the bridge which is usually eight feet above the level of the water. It had burst its bounds and flattened the vegetation of the whole valley, bringing down great trees and washing away half the bridge. Other bridges, too, had been swept away, and we were cut off from civilization for nearly a week until the bridges connecting us with the big town had been repaired.

It is impossible to believe in the self-sufficiency of man in Congo. Confronted with all the relentless fury of the elements, the people of Congo believed, long before the coming of the white man, in spiritual forces, and in the one great god, Nzambi, who is above all the lesser spirits. What a privilege to be able to carry to them the good news that this Nzambi, whose power and might are shown forth in the natural world, has made Himself known as a God of love through His Son Jesus Christ.

## The Medical Home Secretary

(*continued from page 107*)

MISS STAGEMAN also helps to distribute gifts of a more specialized nature, such as medical instruments and supplies; this is done in close co-operation with the Foreign Department, which knows the particular needs of the doctors on the field.

During the Annual Assembly, a Medical Tea is held. There is a missionary speaker, and the meeting provides an opportunity for Baptists in the medical professions in this country to meet their colleagues on furlough from the mission field.

Miss Stageman, like other members of Headquarters' Staff, goes on deputation visits to the churches, generally or by special invitation, and speaks at about 140 meetings each year.

The Medical Home Department is able to keep in special contact with Baptist doctors and nurses. The Department is not responsible for the organization of the "Baptist Doctors' Missionary Fellowship", but it shares in the clerical work involved and distributes the *Medical Bulletin* to members.

The "Nurses' News Scheme" has a much closer connection with the Department. Quarterly letters, with news of a technical and professional character from the field, are sent out to its 400 members, and an annual Conference is held at the Mission House. Miss Stageman often receives questions from members about work overseas; she is able to explain to them just what such work involves, and often, in close co-operation with Dr. E. M. Clow, the Women's Candidate Secretary, advises nurses about any further training or experience in this country which would be of the greatest value if they contemplate service on the mission field.

## Agriculture, as it Concerns Modern Missions

(*continued from page 103*)

their feeding, irrigation methods, to buy seeds and plants for village use, and, greatest of all, to see a practical attempt by the Church of Christ to reach the whole man.

Agricultural mission work reaches out to all classes and religions in contact with Government officers and their staffs, on journeys and in the villages. Sooner or later the question is asked: "Why did you come to Pakistan?" At home in Britain, too, it is opening the minds of engineering directors, co-operative leaders, and many more to the physical and spiritual challenge of the mission work of the Church of Christ.

Villagers in West Orissa listening to the Christian preacher. The women folk keep well in the background

# Missionaries in a Dilemma

The growth of Bible schools for the training of pastors, evangelists, teachers and other church workers raises a dilemma for missionaries.

No missionary can be in two places at once and teaching cuts down the opportunities for district visitations.

Here is a typical example of the problem. A Bible school, with seven students, recently completed its first term at Balangir, Orissa. The missionaries, as at other places, have had to curtail district activities somewhat.

But, in the many villages of the large area served by the Balangir mission station there is work crying to be done. There are new churches consisting of recently-converted people full of enthusiasm. And there are older churches the members of which are not so enthusiastic as they might be. Both types suffer from a sense of isolation.

These village churches get a visit from a missionary perhaps once a year. They have a visit from an Indian pastor once a month.

In some other B.M.S. territories, groups of Christians receive visits from a missionary or pastor at even less frequent intervals.

The difficulty will, of course, be reduced gradually. As men become trained, they are sent to the most needy areas.

## Need for Protestant Missions

According to Dr. A. Rodrignez of the Union Theological Seminary, Matanzas, Cuba, there are now five million Protestants in South America and about forty-seven million Roman Catholics. This means that there are 102 million Latin Americans beyond the reach of any Christian spiritual ministration.

Addressing the Assembly of the I.M.C. at Ghana in January, he said, "It is not just the single question of seeing who gets the largest number first, but of giving Christian assistance to such a large number of people who, living without it, are losing contact with the real spiritual and moral values of life. They are falling prey to other movements which may lead them astray for ever."

## 43 Baptized in Shensi Church

At a Scandinavian Alliance Mission church in Shensi last summer forty-three people were baptized. In order to make it more of an occasion two laymen carried an organ from a near-by Baptist church to the baptismal service. The distance was thirteen miles.

In the same month thirty-five people were baptized in a village near Changch'iu, Shantung and seventeen in each of two village churches in Shansi. One of these village churches meets in a private home.

## Missionary Elected President

At the Assembly of the Baptist Union of Pakistan in January the Rev. H. W. Nicklin was elected President for the next two years.

Of the 112 voting members, only fifteen were missionaries.

As there is no one available to take Mr. Nicklin's place while he is on furlough, he is staying in this country for six months only.

In his absence his two Bengali colleagues, evangelists of the Baptist Union of Pakistan, will be doing their best to cope with the church and evangelistic work.

## Southern Baptists Increase Rapidly

The Foreign Mission Board of the Southern Baptist Convention reported an increase overseas of 208 churches and 789 chapels and missions in 1957. The board appointed 109 missionaries and with deaths, retirements, and resignations, there was a net gain of 73 missionaries.

## Christian Giving

Of the excellent books published in the "World Christian Books" series, *Christian Giving* by Bishop Azariah is one of the best sellers in the English edition. It has recently been rendered into Swahili, the great *lingua franca* of East Africa, the twenty-fifth language into which it has been translated.

# Letter from New Delhi

**No. 4**

**By R. F. TUCKER**

IN March, Delhi elected its new Corporation which will be responsible for the administration of the city with its enormous population. The elections passed off quietly but with some surprise results.

Owing to divisions within the Congress Party many of its members stood as Independents, which weakened that Party's position. Recently Congress has suffered several defeats and the party leaders are concerned with the trend of events.

In the Delhi Corporation there are eighty seats. Congress won 31 and Jana Sangh 25, Independents 14, Communists 8, Hindu Mahasabha 1, and Praja Socialists 1.

There are also six aldermen who have been nominated to their office. These offices are often given to minority groups. Among the six elected was Mrs. Raja Ram, a Christian, the wife of Mr. Raja Ram, Principal of St. Stephens College.

Mrs. Asaf Ali has been elected the first Mayor. At her suggestion nearly forty councillors visited Rajghat, the place where Mahatma Gandhi's body was cremated and which today is visited by thousands of Indians every year and by V.I.P.s out of respect for the "Father of the Nation". She had told the councillors that they should have Mahatma Gandhi's blessings before they embarked on their new adventure of running the Corporation. Congress, Communists and Independents joined and laid wreaths on the *samadhi*.

THE same day eighteen teachers, who reported that they had not received their salaries for a year, also visited Rajghat and said prayers there and also at the grave of the late Education Minister, Maulana Azad, before starting a hunger strike.

We are not told to whom the prayers were offered or just why or how the blessings of Mahatma Gandhi and Maulana Azad should or could be obtained. But some hint may be found in a speech made by another Member of Parliament at a meeting held in connection with Sarvodaya week.

The Sarvodaya movement is founded on Gandhian principles and is primarily concerned with rural uplift. It aims to create a society in which the greatest good is done for the largest number.

In his address Kaka Saheb Kalelkar said that Mahatma Gandhi insisted that the moral law must have precedence over everything else because the former made life worth living and that the Sarvodaya movement sought the welfare of the people on the moral plane.

THERE is obviously a consciousness that all is not well as far as morals are concerned. There is much talk about bribery, corruption and the using of power and authority for selfish rather than social ends. From the actions of the councillors and of the teachers it would seem that they were also conscious that they needed the help of some Other if they were going to fulfil their moral obligations.

Mr. M. M. Thomas, writing about the Chagla Report which investigated the affairs in the Life Insurance Corporation, in the National Christian Council review, says that for one commentator the report denotes two things. First the pangs of viable evolving political and social structures and secondly the inability of the traditional cultural and religious ethos of India to provide ethical controls and guidance for the nation.

If Hinduism fails to help men live the sort of lives they feel they ought to live, does not this present a challenge and an opportunity for us who know One, who is "holy and righteous in all His ways" and who by His Spirit helps us to be like Him?

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**Legacies—*continued***

| | | | | |
|---|---|---|---|---|
| *April* | | | | |
| 5 | Mrs. E. M. Wilson-Haffenden ... | 23 | 1 | 4 |
| | Miss N. E. Blower ... ... ... | 1,393 | 9 | 7 |
| | Mrs. A. E. Elliott ... ... ... | 815 | 1 | 2 |
| | Mr. H. F. Young (Medical) ... | 199 | 6 | 1 |
| | Miss F. E. Price ... ... ... | 602 | 14 | 6 |
| | Miss M. Witherspoon ... ... | 5,386 | 4 | 1 |
| | Mrs. C. Shearer ... ... ... | 4,203 | 0 | 0 |
| | Miss M. P. McIntosh ... ... | 65 | 10 | 0 |
| 10 | H. D. James ... ... ... | 477 | 6 | 9 |
| 16 | H. Sturgess Wells ... ... ... | 50 | 0 | 0 |
| 16 | Miss Alice Mary Meacham ... | 3,000 | 0 | 0 |
| 16 | Miss Gladys Piddington ... ... | 50 | 0 | 0 |
| 21 | A. Singleton ... ... ... | 20 | 0 | 0 |
| 21 | C. Shearer ... ... ... ... | 1,028 | 3 | 6 |
| 21 | Miss M. J. Lomax (Women £50) | 250 | 0 | 0 |
| 23 | Miss M. J. Hardy ... ... (Medical £340; Widows and Orphans £340) | 1,020 | 0 | 0 |
| 23 | H. G. Lewis ... ... ... | 237 | 4 | 11 |
| 25 | Mrs. A. H. Goldfinch ... ... | 100 | 0 | 0 |
| 25 | Mrs. Mary Wilson ... ... | 20 | 0 | 0 |
| 28 | Miss J. Miller (Medical) ... ... | 14 | 3 | 5 |
| *May* | | | | |
| 5 | Miss M. Marshall (Medical) ... | 750 | 0 | 0 |
| 7 | Miss E. Lim ... ... ... | 4 | 10 | 0 |
| 8 | A. Nelson (Dividend Interest) ... | 2 | 5 | 0 |
| 9 | Miss E. Strawson ... ... ... | 200 | 0 | 0 |

# FELLOWSHIP IN PRAYER

**(Based on the Prayer Calendar)**

6–12 *July:* Pray for the Utkal Christian Church Central Council, the Union of Baptist churches in Orissa, and its officers, missionaries, evangelists and teachers. Remember our missionaries engaged in work at Cuttack, in the United Theological School, the Orissa Mission Press, the Buckley House Girls' School, the Stewart School for Anglo-Indian children, the Stewart Science College, and the Boys' High School and Arts College.

13–19 *July:* Pray for the church at Puri and Angul, where there is no resident missionary; Puri is a Hindu stronghold and centre of Jagannath worship. Evangelistic work in both these centres is supervised from Cuttack. Pray for the Women's Hospital at Berhampur, remembering our missionaries' Indian colleagues and the nurse trainees. There are Oriya and Telugu churches in Berhampur; remember their pastors and members, and the educational work for which a local Christian committee is responsible. Pray too for work at Gopalpur and Russelkonda in the Berhampur district.

20–26 *July:* This week we are asked to pray for the evangelistic and educational work in West Orissa, with centres at Balangir, Diptipur and Sambalpur. In this area there are villages newly opened to the Gospel; it is here, too, that our second agricultural missionary and his wife are stationed. Pray for the evangelistic witness among the workers on the hydro-electric project in this district, and remember Adult Literacy work throughout Orissa.

27 *July*–2 *August:* Pray for the Church in the Kond Hills, where there has been a great response in recent years. Remember the evangelistic and educational work at Udayagiri, including the hostels for schoolgirls and boys, and medical work in the Moorshead Memorial Hospital.

# MISSIONARY RECORD

### Arrivals

5th May. Miss A. S. Binns, from Dacca, by air on medical grounds.

8th May. Mr. and Mrs. L. L. Collis, from Upoto-Pimu.

11th May. Miss W. D. Cuff, from a short visit to Portugal.

12th May. Mr. and Mrs. L. R. Hazelton, from Calcutta.

### Departures

24th April. Dr. and Mrs. J. R. Taylor and child, for Yakusu; Dr. and Mrs. A. A. Watson and two children, for Ntondo.

### Birth

22nd April. At Barisal, to Mr. and Mrs. S. Mudd, a son, Peter William.

### Death

4th May. At Swansea, Rev. D. Christy Davies, Congo Mission, 1906-33; Welsh Representative, 1934-43; Honorary Member of General Committee.

# ACKNOWLEDGEMENTS

(To 9th May, 1958)

### Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Anon., £1; Anon., £5; Two University Students, £1; Anon., per *Baptist Times*, £3 10s. 0d.; Anon., £1; Anon., Work in Africa, £1; Anon., 7s. 6d.; S.N. Work in India, £5; Anon., Sale of Signet Ring, £1 1s.; E.S., £10; Anon., £2; Anon., 10s.; Anon., £1; Anon., £1.

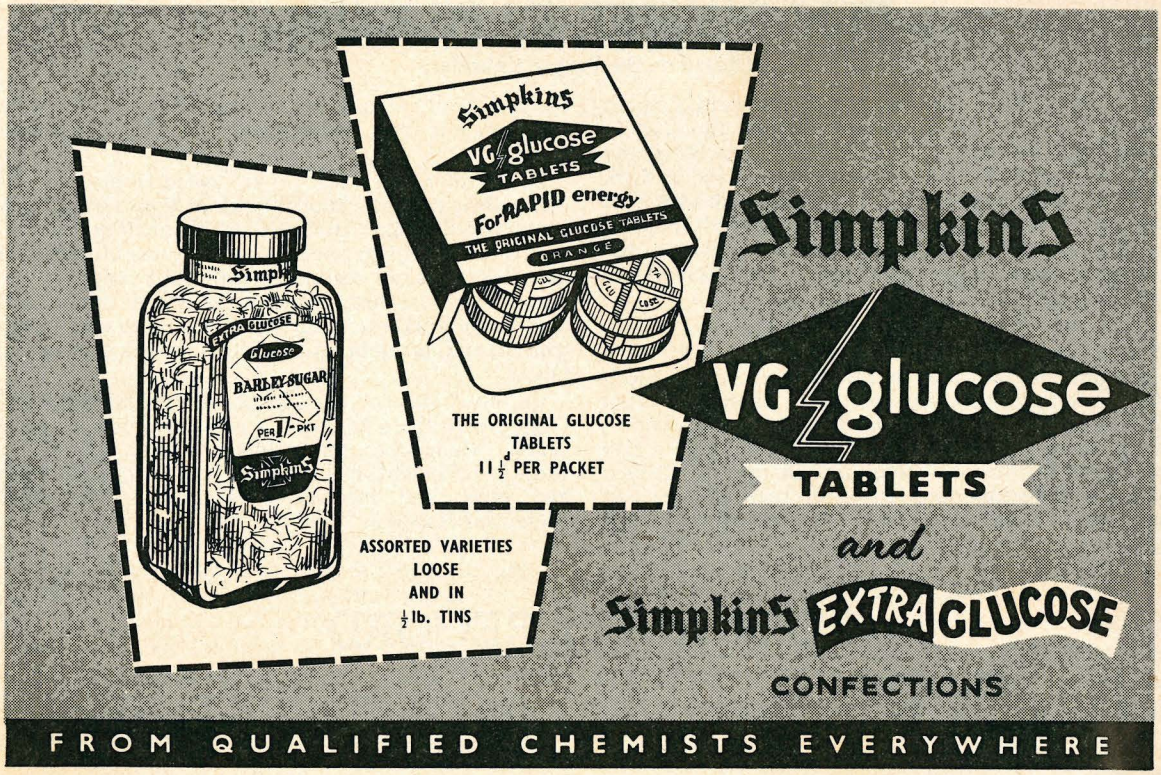
*Medical Fund:* M.J.C. Lepers, £1 10s. 0d.; "In memory of W.B.", 14s.; Anon., Newport Bed, Chandraghona, £15; Anon., £5; Anon., £1.

*Deficit:* Anon., 10s.; Anon., £4; Anon., £2; Anon., £20; Anon., As God has prospered me, £105; D. Rutherford, £1; Anon., £10; A.L., 10s.; E.E.M., £18 13s. 10d.

### Legacies

The following Legacies have been gratefully received in recent months:

| *March* | | £ | s. | d. |
|---|---|---|---|---|
| 14 | Mrs. H. Coney (Widows and Orphans £200, Medical £200) ... | 600 | 0 | 0 |
| 20 | Mrs. Florence Tilley ... ... | 50 | 0 | 0 |
| | Mrs. Clara Shearer ... ... ... | 750 | 0 | 0 |
| | Miss F. M. Leonard (Medical) ... | 225 | 0 | 0 |
| | Arthur Nelson (Interest on Legacy) | 37 | 10 | 0 |
| 28 | Miss E. E. Sambell ... ... ... | 25 | 0 | 0 |
| 31 | Mr. J. P. Lewis ... ... ... | 50 | 0 | 0 |
| | Miss D. Goddard ... ... ... | 35 | 0 | 1 |
| | Miss A. M. Jones-Pratt ... ... | 200 | 0 | 0 |





## EVANGELISM AND THE CHURCHES

*Edited by* W. M. S. WEST **7s. 6d.** (*postage* 7d.)

This book has been written by nine Baptist ministers who are serving in a wide variety of localities and conditions. It is divided into three parts. The first part deals with the background of evangelism, its use in the Early Church, its principles, and the necessary preparation for it in the local church. In the second part experiments in different communities are described—the suburb, the village and the new area. The third part indicates different avenues of approach—through young people, through the family, and through church fellowship. The whole constitutes a most valuable handbook on this vital topic.

## CARIBBEAN KALLALOO

J. P. HICKERTON **4s. 6d.** (*postage* 4d.)

The Rev. J. P. Hickerton spent five years in Port of Spain, Trinidad, under the auspices of the B.M.S. He knows the West Indian people well, and has met many of those who have worked for the creation of the British Caribbean Federation. In this book he has written of his experiences in the West Indies and his impressions of the Islands and their people. He has produced a lively and readable book, which will help his readers to understand something of the background of the new West Indian nation, the problems facing it and the challenge of the future.

*A copy of our Book List, containing details of many interesting publications, will be sent free, on request.*

**THE CAREY KINGSGATE PRESS LTD.** 6 SOUTHAMPTON ROW, LONDON, W.C.1.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AUGUST 1958 PRICE FOURPENCE

# Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

The Jain Temple at Calcutta

# Concerning the Deficit

IN a most encouraging manner churches and individuals responded immediately to the Deficit Appeal. The size of the deficit—£24,000—was not found daunting. It was accepted as a challenge.

Some of the stories of unusual giving have already been told in *The Baptist Times*. One of the first letters received by the General Home Secretary was from a little girl aged six. She wrote: "Mummy has told us you are needing a lot of money, so we are sending you five shillings. My sister gave 1s. 6d. and I gave 3s. 6d. Now I have only got a penny ha'penny left. I hope you will be getting a lot of money. . . ." Another gift received at the same time was from one who had offered to be a missionary, but was rejected on health grounds. She sent £20. An old lady of 86, crippled, and with slender resources sent at once the sum of £10 which she intended to leave the Society in her will. Such giving puts so many of us to shame.

MANY churches, too, soon took action. Less than three weeks after the news of the deficit became known a church in Kent, having a membership of 30, sent in the sum of £13. The church had immediately voted £3 from its funds and had arranged for a retiring collection the following Sunday. A church in Surrey, having 113 members, sent a cheque for £9; and the church secretary wrote: "Will you please let me have a supply of the monthly dated envelopes. We are going to try to put our B.M.S. giving on a higher plane and hope to aim at £1 per member per year as a start." One of the Bristol churches under the leadership and inspiration of its minister decided to raise £50 in three weeks. The church at Bermondsey (60 members) set themselves a target of £50 and raised no less than £80.

There was a response also from overseas. The hospital at San Salvador sent through Dr. Rodger P. Shields a gift of £17 0s. 4d.

These are but sample incidents which indicate the spirit in which the Deficit Appeal was received. At the time of our going to print the amount contributed was £6,011, representing the gifts of 452 churches.

IN June a special meeting of the Home Organization Committee was held to confer on the problem of B.M.S. finance. Rev. J. B. Middlebrook then put the position quite frankly to the committee members. He explained why the reserves of the Society, which in any case were not considerable, could not be drawn on for the B.M.S. was not a funded society. He pointed out too that for several years the sum of £22,000 per year had been used from the proceeds of the Congo land sales. This fund would only allow of two more such contributions. It was, therefore, absolutely essential that the whole of the deficit be cleared.

Moreover, it was necessary for the B.M.S. to have in mind the claims of other institutions. The Baptist Union would be launching its Ter-Jubilee Appeal by which it hoped, among other things, to raise the standard of giving to the Home Work Fund.

Not only would there be an all-out attempt to clear the deficit, there would be also a careful scrutiny of expenditure. The newly-elected co-treasurer, Mr. C. B. Jewson, had been asked to review the budget already agreed on for the current year. It had been decided to check monthly the course of the Society's spending.

IT was obvious, however, that the general opinion of the members of the Home Organization Committee was that the churches were not being asked to do what was beyond their power. To ask for a sum which was only equivalent to one pound per member per year was not to ask for too much. It would indeed be regrettable if this were considered to be the limit to what could be expected for the overseas missionary work of British Baptists with their long tradition of missionary enthusiasm. It was suggested that the Society should aim to raise at least £400,000 per year.

With daring and faith the recommendation has gone forth that Sunday, 2nd October (the birthday of the B.M.S.) be observed as a day of prayer and thanksgiving for the Society's work, and especially this year, of thanksgiving for the clearing of the deficit. Will the deficit be cleared by then? So much will depend on you and others like you. It can be done. Have you done all you can?

*Your Prayer and Effort*
*are requested*
*that the £24,000 deficit*
*may be cleared by*
*2nd October*
*The 166th Birthday of the B.M.S.*

# Town Founded By B.M.S. Celebrates Its Centenary

THIS month, the Cameroons town of Victoria, which owes its origins to the B.M.S., is celebrating its centenary.

In 1858 the Cameroons mission, established in 1841 on the island of Fernando Po, was facing difficulty and possible persecution. The Spanish Government had claimed the island to be Spanish property, and the Baptist community, composed largely of liberated slaves from the West Indies or from captured slave ships, was threatened with the intrusions of Jesuit priests and exposed to petty annoyances and oppression. They seemed unable to get any protection from the British Government, although most of them were British subjects.

Alfred Saker and his colleagues in the Cameroons mission therefore felt that it would be wise to find a place on the mainland where the community could be transferred—"some safe refuge . . . from whence the word of life may extend into the interior of Africa". It appeared that at least half the people, about five hundred, were prepared to break up their homes and "seek another country".

Accompanied by Mr. Fuller and a number of African helpers, Saker went in June on a tour of exploration. He obtained permission from King William, the Bimbia chief—whose descendants now play an important part in the civic life of Victoria—to buy "such a tract of land as might be wanted". A few days later, with Mr. Fuller and a guide, he set out to explore the Bay of Amboises.

Here they found a "deep interior bay", which promised to be an ideal site for a settlement where commerce could be built up.

ON his return to Clarence, the station on the island of Fernando Po, Saker found three more Spanish men-of-war anchored in the cove. A move seemed more necessary than ever, and Saker hoped that the British Government would assist in transporting the people and their property by sending cruisers.

Arrangements were soon made with the Bimbia chief, and as the whole of the area came ultimately under the English crown there was every prospect that the colony would have the protection of the British Government.

On Monday, 9th August, a small company landed at the Inner Bay of Amboises, which Saker named "Morton Bay". They built a hut for shelter and met there for worship in the evening. The next day they began clearing trees ready for the building of the new town—Victoria. A space was cleared for the chapel, and around it several streets were planned.

"On Friday evening, the 13th," wrote Saker, "we began our public worship, with very fervent prayers that the worship might be continued, and be pure through coming generations, and that the Gospel there might be the light of life for thousands." Three services were held on Sundays, a prayer meeting on Monday evenings, class on Wednesdays, and preaching on Fridays.

SAKER soon found that Victoria was a healthier place than Clarence, with more bracing air. There was also an abundance of fish, and mountain produce was brought down to a market on the shore; there was more than enough for the needs

*(Photo: C.I.D. Brussels)*

Handicrafts class in a modern Congo school

of the new community, and so provisions could be sent to other parts of the Cameroons.

In October, Saker, whom some people had thought too hasty, began to fear that the need for removal would come before the new settlement was ready. By this time Mr. Diboll, the only missionary remaining at Clarence, had been forced to leave, and his house had been requisitioned by the Spanish Government, although the Society hoped to obtain compensation.

Very gradually people began to transfer their families and property to Victoria, and in March 1859 Saker was cheered by the news that a ship would be sent by the British Government "to remove them and their effects with all care, and without expense". This offer of free passage, however, proved abortive. On two occasions a ship was ready to take the people, but a definite time for sailing was given, and the Spanish authorities did not hurry to make the offer known. The second time the people were unable to get their possessions on board "because of a by-law—which forbids the removal of goods from the shore to the sea between the hours of six at night and six in the morning. The commodore was punctual, and was gone at six o'clock."

SOME months later, it became clear that few of the people were likely to leave Fernando Po. Many who were keen to move originally had settled down again, finding there were material advantages in remaining. A small number of families, however, left the island, and on 22nd October, 1859, the first marriage was solemnized at Victoria—the couple being two church members who had come over from Clarence.

A small school was started and the church work was continued by Mr. Pinnock while the senior missionaries came home to discuss developments with the Committee.

So the Society's work in Victoria began. It was continued until 1890, when the B.M.S. had to withdraw from the Cameroons, which in 1884 had become part of the German colonial empire. The work in the area was carried on by German Baptists until 1936, and since then has been in the hands of North American Baptists from the U.S.A. and Canada.

At this time of centenary celebrations, friends of the B.M.S. in this country join with fellow Baptists in Victoria in giving thanks for the life and work of Alfred Saker, who founded their city to be "a centre of civilization, freedom and light".

# How the Seed is Sown in West Orissa

By LOIS M. CASE

(I)

WHEN groups of young married women in West Orissa come to stay at a village centre for a few days' instruction and practice in worship, each village usually includes an old woman who, though she may not be able to learn much, acts as chaperon to the younger women.

One day one such group were seated on the floor of a schoolroom listening to the story of Martha and Mary. It is a favourite story and the brightly coloured picture showing an irate Martha protesting angrily while our Lord and Mary sat in a garden was loudly discussed and approved by the group. After explaining how sometimes we women, too preoccupied with household affairs, might miss "the better part" by staying away from our village prayer meeting or weekly service, the leader also spoke of Jesus' desire to dwell in our hearts—to be there Saviour, Friend and Helper as He was to Mary.

While the Bible-woman was asking questions of the younger members to try to find out how much of the salient facts of the story had been grasped, the story-teller took the picture round the group so that everyone could see the details. The old chaperon was apparently fast asleep—her sari decorously over her head—which she had leant comfortably against the wall. (During the telling of the story, too, she had appeared asleep and the leader had thought—"Well, I do not suppose the old dear can hear much anyway.") But she put her hand on the old lady's shoulder and said: "Wake up, Ma, and look at the picture of Jesus."

The old lady sat up with dignity and, peering forward, said: "Well, which is He?" His pictured form was pointed out and the old lady, bending her head humbly, put the finger-tips of her right hand reverently on His feet and then touching her own forehead with the same finger-tips, she said softly: "O Lord, come and dwell in my heart, for I am often so lonely; and who cares for me?"

## Missionaries Watch History Being Made

Rev. A. L. Suter writes from Port of Spain, Trinidad:

"We have been busy attending functions celebrating the inauguration of the Federal Parliament. They are all very much alike but one feels bound to attend as the representative of the Baptist Church in the colony.

"We were, however, very pleased to be invited to attend the opening by Princess Margaret of the Federal Legislature; we felt that here we were watching history being made. 'Federation' has brought with it a real feeling of expectancy amongst the peoples of the Caribbean, and the churches are keenly conscious of the fact that few of the hopes we all cherish will be realized unless we see more real Christianity at work in our islands.

"We are living through days pregnant with challenge and possibility and we pray God that we shall not fail Him in rising to meet and use them."

## New Magazine Well Received

The first numbers of the African Christian magazine, *Envol*, in Kikongo and Lingala have been well received. The Kikongo version is named *Sikama* (Awake!) and the Lingala, *Oyebi*? (Do you know?)

A third version in the Tshiluba language, *Sanki* (Rejoice!) has been recently issued for the people of the Kasai province of the Congo.

Now that there are these three versions, at least ninety per cent of the African populations of all the major towns of the Congo can be reached with a monthly evangelistic publication. Many are, of course, already reached by the French *Envol* and the Kiswahili version.

## Students Given Copies of Scriptures

In India and Ceylon last year over 35,000 university students were given free copies of Gospels and Acts or the New Testament and the Psalms.

All new students and graduates can apply, and the project is increasing in popularity.

(Photo: Felix Premawardhana)

A busy street in modern Colombo, Ceylon

# Helpful Books for Thoughtful Readers

A series of little books which originally appeared in the United States, where they were widely read by students, is being made available by a British publisher. The first two are now on sale at 2s. 6d. each.

*Religious Living*, by Georgia Harkness, is just the kind of book to put into the hands of thoughtful, intelligent, young people who are not yet committed to the way of Christ. It discusses simply the nature of religious living, the obstacles which stand in the way, the terms on which one may begin to live religiously and the problems of growth.

*Prayer and Worship*, by Douglas V. Steere, who incidentally is Associate Professor of Philosophy in Haverford College, U.S.A., is a simple but scholarly statement of the reasons for private prayer and corporate worship as indispensable aids to growth in religious life. It offers valuable counsel for the devotional life and indicates which of the available classics on the subject are likely to be of most help to the reader.

Both books have excellent bibliographies.

(Hazen Books: The World's Work (1913) Ltd.)

# In the Service of India's Women

The Zenana Bible and Medical Mission traces its origin to the Calcutta Normal School founded in 1852 and to the India Female Normal and Instruction Society which was formed soon after to open such schools elsewhere. Prominent among its founders was Mary Jane Kinnaird, niece and ward of Rev. Baptist Noel. It is an inter-denominational society which pioneered evangelistic and medical work among the women of India, became the parent of the Church of England Zenana Missionary Society, and continues unwearied its valuable work having recently sent its missionaries into Nepal.

Under the title *Shadows Fall Apart*, J. C. Pollock has written its story, drawing his material from the reports and records of the Mission, its magazines and pamphlets, and biographies of missionaries.

It is an interesting story, popularly and well told. (Hodder & Stoughton, 12s. 6d.)

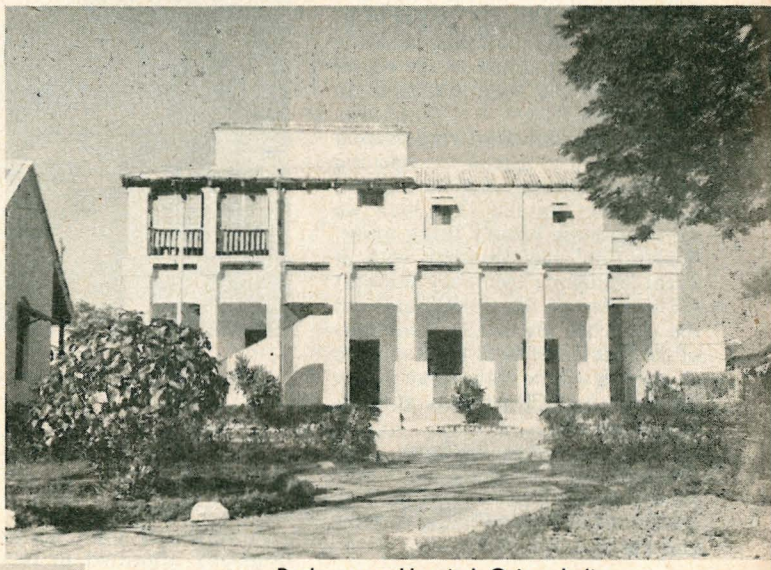
# Minister of Health Opens New Nurses' Hostel

By DOROTHY WELLER

SERVICE was the keynote of the talk by the Minister of Health, Orissa, Rajmata Basanta M. Debi, when she opened the new nurses' hostel in connection with our mission hospital in Berhampore, Orissa, and thus was fulfilled a dream of many years.

About five years ago plans were being thought out for the building of a nurses' hostel for the senior members of the staff, for with the increasing number of nurses being trained, and inadequate accommodation, there was an urgent need for such a place, and on 7th February the dream was fulfilled, and the well-planned building was opened.

The rooms are airy, bright, and looked very colourful with green and yellow *khadda* purdahs, attractive bedspreads, wall cupboards, chests of drawers, etc., in fact just an ideal place for nurses. The dining-and sitting-room combined is also very pleasant. It was well worth the long journey from Cuttack to be able to associate ourselves with the staff of the hospital in their long anticipated day of rejoicing.



Berhampore Hospital, Orissa, India

The hospital dispenser at work

IN the courtyard of the hostel, and sitting under a *pandal* of leaves and gaily-coloured paper flags, we gathered, awaiting the arrival of the Health Minister. In the audience were quite a number of Government officials, two representatives of the Canadian Baptist Mission, friends of the hospital, and some of our colleagues from Cuttack and Udayagiri.

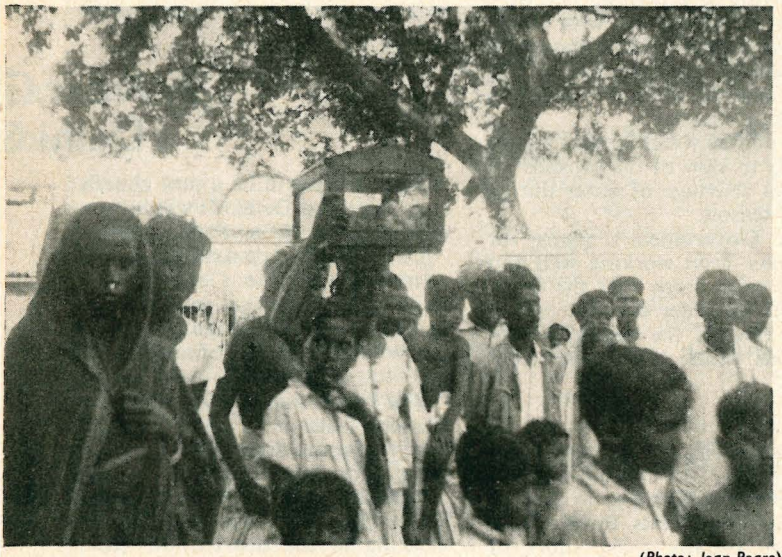
The Chair was taken by Dr. S. F. Thomas, of the Moorshead Memorial Hospital, G. Udayagiri. Before Miss Mount, Superintendent of the Berhampore Hospital, gave her report, the nurses sang an Oriya hymn. Miss Mount thanked the Health Minister for the generous financial aid given by the Government for the hostel. "About fifty years ago," she said, "there was one nurse and very few patients. Today there were one hundred and twenty-four beds and cots, eight staff midwives, thirty-two nurses in training, and a Sister Tutor who has just completed her training in Indore, and who has obtained a first-class Pass." When the

original building in which the nurses were accommodated is renovated, which is part of the scheme, and one in which the B.M.S. has co-operated by making a grant of Rs. 13,000, there will be room for forty nurses.

Dr. Thomas brought greetings and congratulations from the Moorshead Memorial Hospital. He envisaged the day when there will be a closer working together of the two hospitals—the one on the plains, and the one in the hills, both seeking to serve the Great Physician who taught love to God and love to man. There is a great need today for a hospital for mental patients (nowadays many such cases find accommodation in prison), a place for the blind (nothing but the streets is theirs in which to beg), and also for maladjusted children.

THE Health Minister assured us of the pleasure and opportunity which was hers of being present at the function. She stressed repeatedly the great need of service to the people, whether in Mission or Government hospitals, or privately managed institutions. She appealed to the nurses themselves to realize more and more the importance of their calling, and to urge others to take up the work of helping suffering humanity, especially in the villages, where the need is so great. She paid tribute to the service which is being rendered by Mission hospitals and dispensaries, and appealed to all those concerned, not only to render service, but to teach others to serve, and in this way help to meet the tremendous needs and opportunities which present themselves in Orissa today.

Nurse gives baby a bath. (This photograph was taken at the time of filming the B.M.S. film "Hello")



(*Photo: Joan Pears*)

Out-patients and their friends

Rev. B. Pradhan, President of the Utkal Christian Church Central Council, brought greetings from the Council. In proposing a vote of thanks he emphasized the point that while India may gain health, wealth and education, without the fear and blessing of God, all would be in vain.

Rev. S. K. Behera, Pastor of the Berhampore Baptist Church, offered the Prayer of Dedication, and Rev. K. F. Weller pronounced the Benediction. Thus this very happy gathering was over, and with the cutting of the ribbon, the hostel was declared open, and we were able to inspect the rooms. Before the day was over the nurses were in residence, and we left them there in their new hostel. The Health Minister, before leaving, called the nurses together, and told them she would give a radio for the hostel, and also Rs. 100 to be spent on an excursion.

(*Photo: A. Ferreira*)

A baptismal service at Bembe, Angola

# Christians Distribute Clothes and Rice to Needy Villagers

A note on the aftermath of the great floods in Ceylon comes from Rev. Glyndwr V. Prosser.

In July and the following months, he writes, the full effect of the draining of large artificial lakes will be felt.

"The people," he goes on, "rely on the water from these lakes—or tanks, as they are called—for the irrigation of their land in the dry zone.

"The floods had the effect of bursting the high banks, or bunds, of the lakes and we will all be very concerned to see how the next crops fare.

"When I paid a visit to the North Central Province, I saw the precious water pouring through a great breach in the Kala Wewa. It seemed an impossible task to build up the bund again in time to conserve water for the future.

"The areas worst affected by the floods were mostly Methodist. The Methodists did a fine job with support from other denominations.

"We felt that it would be good to investigate our area and see if we could give some direct help from Baptists in the Colombo district.

"We collected as much as we could from Colombo Baptist churches and packed the car with clothes and rice. A larger consignment was to follow with the Rev. W. Wickramasinghe and party.

"Arriving at Kekirawa, we were able to make contact with needy people in a small village about five miles away, and distributed the clothes and rice under the direction of the local headman.

"We will be watching this village carefully in view of the prospect of a serious shortage of water during the dry season.

"The Government's plans for relief have been working well and there is every hope that the situation will be under control, especially in view of the generous contributions which have come from abroad."

## Bigger Vests Wanted

A Congo missionary, in a letter of thanks for Wants Boxes, says: "We are usually most short of vests in the bigger sizes to fit one- to two-year-olds."

# Trinidad Mis
# Warmly V

By C. F

I wish you could have seen the look of joy upon the faces of the people at Liberty and Mount Zion when we first drove to see them. There were exclamations of "Praise God! God has answered prayer! Now we shall see our minister more!" Mrs. Nunn has started a women's meeting in these churches and it has been really encouraging to see the number of women who have responded, and so enthusiastically. So eager are they that they have begged her to keep their meetings going throughout "crop-time" (harvesting of sugar-cane) even though only a small number would be present. These two country churches have a fine spirit and there is a real hunger for the Gospel with them.

At Mount Zion, Easter Sunday morning, six candidates witnessed unto their Lord in baptism. It was such a joy driving up into the hills in the early hours for this service at day-break. The Liberty people have accepted the challenge of the Scriptures and had their first Thankoffering Day, bringing in £52 for roof renovation. One poor woman, whose only means is what she receives from the Poor Relief (which is pitifully small) came with

# A New C
# Delhi S

Soon there will be a new church in the south of Delhi. It will be in a district called Green Park.

There is already a small Christian community—the Green Park Fellowship. Its experiences resemble those of a Christian group on a new housing estate of an English city.

The Fellowship now meets in the houses of its members. There is a service on Sundays and a prayer meeting on Tuesday evenings.

Already, a site has been obtained for a church. Two missionaries working in the district, the Rev. R. and Mrs. Tucker, were recently given thirty shillings to start a

## onaries are 'elcomed

NUNN

a little bag which she had made and joyfully gave her gift—on opening it we discovered 8s. The deacon said to me: "Minister, this is truly sacrifice, for she cannot afford it." A short service followed in which many voiced their thanks in prayer for allowing them to see the true way of giving.

Throughout Easter week a prayer meeting was held each morning at 5 a.m. at St. Ann's Bay, and it was encouraging to see the good attendance at these meetings. In spite of the strong opposition in this church there is the beginning of the breaking of the dawn, but it will be a few years before there is any real improvement. Previous ministers have concentrated on keeping the material building in good shape, but the spiritual building has been neglected, consequently much has crept into the church which is not of Christ. The Lime Hall Church is under the domination of one family which has been in control for years and presents nothing attractive to the outsider—the work here is very low. But we are thanking God for continued good health, and the gift of transport which is making it possible for us to do so much more for Him.

## urch For burbs

building fund. The gift was from an elderly woman and was unsolicited. A man with considerable ability in dealing with building materials and costing has offered his services without payment.

The Delhi Development and Improvement Board has recommended the Government to pass as many plans as possible for houses on new estates. This recommendation has been made because of a great housing shortage. If it is accepted by the Government, there will probably be a spate of building in South Delhi. And that will mean increased need and opportunity for the new church.

(*Photo: A. Ferreira*)

The women returning home after the baptismal service at Bembe

## One Broom a Week for The Church

Women make brooms out of grass in one part of the district served by the mission station at Balangir in Orissa. The brooms, of course, are made to sell.

And the Christian women each give one broom a week to the church.

This happens in a land where gifts to the church consist mainly of rice.

A Christian housewife puts aside a handful of rice for the church as she prepares a meal twice a day.

In this way, she acknowledges that our Lord is the Head of the household.

In September, the church in Orissa celebrates the Festival of the New Rice. The festival has been taken over from the pagan religion of the country, but with a marked difference.

In its old form, the festival was intended to secure the favour of pagan gods so that the young rice would grow into a good harvest.

In its Christian form, it is an occasion of thanksgiving to the One True God for the promise of harvest.

All this is background to a missionary report which says: "Many of our church members are gaining a new sense of stewardship."

## Handicrafts in Hot Climates

*Handicrafts in Hot Climates* (published by N.A.P.T.), is a useful little booklet "intended primarily for the amateur, the volunteer and the pioneer-enthusiast, rather than for the fully-qualified occupational therapist..." There are helpful ideas about the organization and disposal of handicrafts in hospitals for those who are new to this kind of service, and addresses are included to which to send for further information about various crafts and materials.

While the educational section is written with English-speaking people in mind, the other sections would be generally useful in any region. M.B.C.

# New Church Opened at Mount Elvin, Trinidad

A NEW church is being built at Mount Elvin, some fifty or sixty miles south of Port of Spain, Trinidad.

Nothing very thrilling in that? But there is an exciting story behind the bald sentence. And it was told fascinatingly in the "report to date" given by the church secretary at the stone-laying ceremony.

"Our membership is twenty," he said, "but our females are truly the motive power behind all plans.

"The history of Mount Elvin Baptist Church is lost in the passage of time. No one can tell with any degree of exactness the age of the old building. But older residents state that about seventy years ago the building was brought from San Fernando and erected on this site.

"It had become nothing but a shell, and, when our committee met to discuss plans for repairing or rebuilding, the women thought that the old building should be pulled down.

"At that time, our funds showed only 483 dollars. The women's faith won through.

"MENTION must be made of the donation of one of our oldest members. She depends on her old age pension and was unable to make a contribution in cash, but brought from her home her best anthurium lily plant to be sold. This was done and nearly five dollars raised.

"Three hundred dollars were withdrawn from the treasurer and two thousand bricks bought.

"A very kind carpenter began to pull the old building down at a price we had promised to pay, namely 45 dollars. The structure was so weak that, after only a few hours' work, the walls came tumbling down.

"This was a great blow to us for we had hoped to be able to realize some money from the sale of the old materials. But, again, the kind carpenter came to our aid. He purchased 25 dollars worth of old materials. We paid him only 25 dollars for his work.

"His generosity did not end there. He erected a shed for us, free of charge, so that we could keep services in it while our new church is being built.

"Before the old building was taken down, an appeal for help had been made to many firms, but response came only from two. The Trinidad Cement Company Ltd. gave us a cheque for 20 dollars and a firm of contractors gave us seventeen cubic feet of gravel.

"IT was the delivery of this load of gravel which gave us the courage to go on. It happened one Thursday afternoon when we were met to discuss plans. We prayed earnestly and then discussion began. Brother Thompson mentioned the two loads of gravel that had been promised to us. The words were scarcely out when the truck came with the promised material. Truly, it was the signal to go ahead. Our bricks were bought and there was the gravel.

"The site had to be levelled. About two thousand cubic feet of earth had to be moved. Sand and gravel had to be bought as well as cement and boulders. The 180 dollars in the hands of the treasurer was but a small amount to purchase these materials. Also, one hundred and forty-eight feet of trenches had to be opened to a depth of two to three feet.

"The site was prepared, the trench dug, the foundation was laid and the cost to our church was only 160 dollars. This is how it was done.

"Our kind brethren from the Sixth Company Baptist Church came to our call. Many gave services free of cost. Others asked for two dollars a day.

"In four and a half working days, all was completed.

"One sister had given three truck loads of material, one of gravel, one of boulders and one of sand.

"One gave the cost of one hundred bricks, another fifty. One sister from her small pension gave us a dollar to buy nails.

"The church spent 90 dollars more on gravel, sand and boulders. Great help was afforded us from one member who donated fifty sacks of cement, and—would you believe it?—the foundation took just fifty-one sacks.

"Our members did their share in all things. All came at different times. They brought provisions. They cooked meals for the workers. And at the end of the day's work all were quite satisfied.

"A drive was made to collect funds for laying bricks. In a short time, 100 dollars were collected by means of collecting cards.

"To date, we have spent about 1,400 dollars and about 500 dollars worth of labour has been contributed by our various members. Mention must be made of the carpenters who worked for small pay and often for no pay at all."

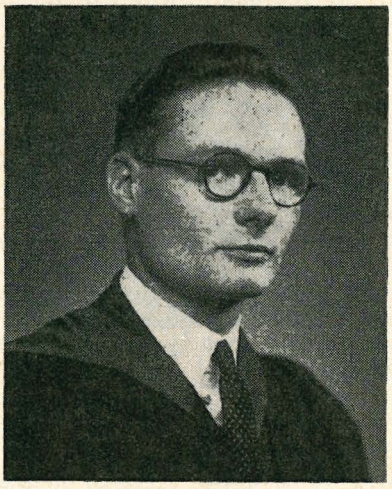
And at that date the little congregation still needed some 2,000 dollars to finish the job.

# Introducing the Home Staff

## (4). The Young People's Secretary

By B. R. BROWN

THE Young People's Department forms the link between the Baptist Missionary Society and the boys and girls and young people among whom are the church members, ministers and missionaries of the future. The Rev. A. S. Arnold, B.A., B.D., has been at the head of the Department since 1957; previously he was in the ministry at Waterbeach, Hucknall and Rushden. Since January this year, Miss Valerie Lawrence has been assisting Mr. Arnold as Junior Organizer, with responsibility for work amongst children. Miss Lawrence, who is also Secretary of the Girls' Auxiliary, was formerly a teacher.



The Rev. A. S. Arnold

The most important contact which the Department has with young people is through the B.M.S. Summer School programme. Each year there are about 2,500 weekly bookings, and young people come to the schools from every part of Britain. In addition to the eight schools in this country, a school is being held this year at Zeist, near Utrecht, in Holland, jointly organized by the B.M.S. and the B.U.

Mr. Arnold finds the buildings and appoints the staff for these schools; about one hundred and twenty people—missionaries, ministers, group leaders (usually students) and voluntary helpers—are needed each year.

ANOTHER important contact is through the Auxiliaries of all the main Youth Organizations associated with Baptist churches—Christian Endeavour Societies, Boys' Brigade Companies and Life Boy Teams (450 affiliations), Girls' Life Brigade Companies, Girl Guide Companies and Brownie Packs (400), Boy Scouts and Cubs. There is also a Youth Groups' Auxiliary, which is growing but has room for expansion at present. Each Auxiliary has a secretary, responsible to Mr. Arnold. Three times a year the secretaries receive information and prayer letters concerning their Auxiliary's own project, and supplies of the Department's literature. The main aim of all these Auxiliaries is to foster interest in the work of the Society, but it is noticeable that growing interest is accompanied by greater giving; for instance, last Christmas the Life Boys' Auxiliary raised over £3,000 for an ambulance and a bungalow in the Kond Hills.

There are two Auxiliaries organized directly from the Young People's Department—the Sunday School Auxiliary, which is the largest of all, and the League of Ropeholders, a junior organization which deserves better support; the four-stranded "Rope" based on Andrew Fuller's metaphor is made up of "Study, Prayer, Work and Giving". Supplies of literature are sent out in bulk to Sunday schools; they include "Our Marching Orders", with information from the Department and news from the fields and from the international circles of the European Baptist Federation and the Baptist World Alliance. Sunday schools also receive copies of "Missionary Letters and Stories", written by missionaries for children, and supplies of the popular coloured Stamp Collecting Card; about 12,000 of the current one, "O'er Ceylon's Isle", have been sent out, with an information leaflet describing the illustrations. Next year the card will deal with the Society's medical work, and will be called "Making People Better".

A NEW quarterly publication from the Young People's Department has had a very good reception. This is *Monthly Missionary Meeting*, a programme syllabus with suggestions for Young People's and Junior meetings. It is important that young people in the churches should know the background of the Society's work and the problems facing missions today, and the guides are planned with this aim. They are being widely used in Endeavour Societies, Youth Fellowships, Guides'

(*continued on page 124*)

# Storms and Floods Bring Worry and Expense in their Train

MISFORTUNE has been piled on misfortune at the Kibentele, Belgian Congo, mission station. In a year of freak storms, buildings were wrecked and wrecked again after reconstruction.

Early in the year, a short and sharp wind flattened to the ground a large and fine workshop which had stood for ten years.

It was decided to reconstruct it in two portions, one as a wood store and the other as a deacons' rest house. The work was done by students at the Bible School and the job took several weeks. Beams, sticks, palm fronds and roofing grass had to be fetched from forest and plain. Much vine-string had to be collected from marshes.

Then a new workshop was put up. The pillars to support the roof were of bricks which were obtained from a sugar plantation. Cement was obtained from the Kwilu River. A mason was engaged to help the students. They all toiled hard and one Saturday the door was fixed. The building was surveyed with satisfaction and arrangements were made for the opening on the Monday.

BUT, on the Saturday evening, a wind, accompanied by heavy rain, tore across the station for ten minutes. The new workshop was levelled like the old one. The work had to begin all over again.

But, before this rebuilding began, the mason erected pillars to support a roof on the open-air classroom for the students' wives. The last pillar was in position and the roofing was being discussed when there was a cloudburst. Several pillars collapsed. The mason built them up once more, but, before the cement was dry, yet another storm broke and three of them fell. A third time the pillars were erected and the roof went on.

During the dry season the schoolboys collected huge bundles of grass and the Bible School students re-thatched their dormitories. Then the wet season came on and it was extra violent. There were tremendous floods. A group of deacons attending a conference at the station were marooned and the bread gave out. The deacons were fed on suet pudding cooked in a pressure cooker. Other people trapped in the floods were given shelter.

ANOTHER freak wind, accompanied by heavy rain, lifted the new roof off the boys' dormitory. The boys were in bed at the time, and they were soaked. So were their beds and clothes.

It was decided to replace the roof quickly before damage was done to the walls. Planks were put on a lorry to take them to the mission at Kimpese to be cut by circular saw. That was on a Wednesday. But the floods were deep and the lorry was held up at a submerged bridge. Not until Saturday could it be crossed. When the lorry reached Kimpese, both the circular saws there were out of order. The lorry had to return after a wasted trip. Eventually, the planks were cut on a sugar plantation.

Mrs. Millicent B. Salmon, who reports this trail of misfortune, adds: "We have had a lonely and difficult year besides all the work involved in these extensive repairs, we are faced with the expenses, too.

"It is not ideal to be left alone on a mission station with all the responsibilities of church, schools, hospital and district work and quite an extensive building programme—replacing the temporary village for students with more permanent houses. When all this wind destruction is added, it makes more emphatic our call for colleagues.

"These things don't generally appear in an annual report . . . But . . . we press on hopeful that in the repaired buildings we can help our Master to bring in His Kingdom in Congo."

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## Introducing the Home Staff

(*continued from page 123*)

Owns, to supplement Boys' Brigade Bible Class notes, and in morning Sunday school sessions.

The Department has close links with the Baptist Students' Federation, whose Missionary Fellowship ranks as an Auxiliary. This is a group of students who feel their vocation lies in work overseas, either as missionaries or in business. They receive a circular letter, and two annual conferences are held for them.

Mr. Arnold is also Secretary of the Young People's Department of the European Baptist Federation, and Joint Secretary of the Baptist Youth Movement. He is often asked to speak at Young People's meetings and anniversaries, and he also receives requests for advice on teaching and on other matters connected with young people's work.

# Boy Baptized with Sister He Had Won for Christ

Gration Amarasinghe, the Senior Prefect of the Carey College, Colombo in 1957, belongs to a Buddhist family. He was a keen sportsman and had the unique distinction of being selected to represent Ceylon on a number of occasions in soccer.

He was the best all-round student last year, and was awarded the Spooner Memorial Challenge Cup.

Here at Carey he came within the influence of Christianity and continued to be a secret disciple of Christ for over two years. It was evident to all his friends that Gration had gone through some spiritual experience. In the face of opposition from his parents he remained loyal to his convictions, and when they realized that Christianity had brought joy and peace to him and that they could not see anything objectionable in his new Faith they did not hinder his baptism.

Carey College had the great joy of witnessing his baptism in March this year.

Gration's sister who is at the Baptist Girls' College next door was also baptized the same day. Even before Gration confessed his faith in baptism he had won his sister to Christ.

Gration Amarasinghe

God is at work in our schools.

WILLIE WICKRAMASINGHE

# Nationals Now Take Larger Share of Mission Work

Missionaries' letters and reports these days are full of praise for the work of the Christian people of the lands in which they are working. As the world Church grows, an increasing share of its work, at all levels, is being taken by nationals of the "mission fields". Here are some typical examples:

In the physiotherapy department, the morning time of prayer has been rearranged. Nowadays, one of the Tamilian technicians reads a portion from the Word of God, gives a few minutes' exposition on it and then concludes with prayer. We are fortunate in having such keen technicians who are happy to take the opportunity of speaking for their Lord—Vellore Hospital, South India.

We have been encouraged to find our church attendances steadily rising, due to the devoted work of our pastor, Pierre Angangi, and teacher, Harry Baito. Not only do they visit regularly, but they also turn their hands to manual labour—Bandu, Belgian Congo.

We visited Sombo, a non-subsidized school run by the B.M.S. for girls who are too old to start in the primary school. There are 85 girls here. There is only one African teacher with a girl of nineteen, Nzizidi, to run the school. The teacher was ill and the girl was in sole charge. As I looked round at the orderliness, at the happy faces and then at Nzizidi, who had failed to get any certificate at school, I remembered the verse: "But God hath chosen the weak things . . ." —Wathen, Belgian Congo.

## New Edition of Spurgeon's Sermons

The sermons of C. H. Spurgeon still make their appeal, and many of them will rank as classics of Christian oratory. Messrs. Marshall, Morgan & Scott, Ltd. have embarked on an ambitious scheme of publishing in the next five years twenty volumes of them.

Each volume will contain sermons on a particular theme. The first three announced are: "Sermons for Special Occasions"; "Sermons on the Parables" and "Sermons on the Miracles". They are priced at fifteen shillings each, but the publishers are offering the three together for 37s. 6d.

The selecting and editing of the sermons is in the care of Dr. C. T. Cook, and the whole project will be known as "The Kelvedon Edition".

The first volume is now available. It is excellent value for the money, containing eighteen sermons. Not only are sermons for the generally observed Christian festivals included, but there are also sermons for Mother's Day, Labour Day and the Second Advent.

## Business Grows at Shanghai Bookroom

The Christian Book Room in Shanghai is reporting increasing business, "each month a little more than the one before." More orders are coming in from country places. "In several places churches are being reopened, and in some of them they find on resuming services that the number of Christians has increased." The Book Room has been allowed to print some tracts.

Z. K. Zia, formerly one of the secretaries of the Christian Literature Society, preaches every Sunday at the Endeavourers' Church in Shanghai.

## For Baptist Students

The President of the Baptist Students' Federation is anxious to contact all Baptist young people entering a University, Training College or Nursing Course this autumn. He would be grateful if names could be sent to him: David Raper, Halliday Hall, South Side, Clapham Common, London, S.W.4.

# Letter From New Delhi

No. 5

By R. F. TUCKER

THE Prime Minister, Mr. Nehru, after suggesting that he should retire for a while from the centre of political activity, was persuaded to remain at the head of the Government. Since then he has made some hard-hitting critical speeches about his own party, the Congress. He openly condemned those in the party who were out seeking office and authority for selfish or ulterior ends. Speaking to the All-India Congress Committee he also deprecated tendencies towards increased communalism and casteism in India, saying that it was a terrible thing "and its shadow even fell on Christianity when it came here. Even among Christians there were different sections and castes and a kind of untouchability existed." Here then is the Prime Minister's appraisal of a divided Church and a Church with social distinctions dividing her against herself.

In another speech, perhaps in an attempt to retain Muslim and Christian confidence in the Congress party which has recently met so many setbacks and knowing that many Christians in Kerala have voted Communist, Mr. Nehru said that the communalism of the majority (Hindus) was directed not only against Muslims but also against Christians. It was true that some Christian missionaries had indulged in undesirable activity, but this was no justification for whipping up hatred and violence against a people who were by and large as good Indians as anybody else.

It is good to hear this from the Prime Minister since it has been said in many quarters that the Indian Christian's loyalty is directed towards a foreign power rather than to India.

AMONG six women athletes selected to represent India at the Third Asian Games to be held at Tokyo towards the end of May is the champion javelin thrower, Miss Elizabeth Davenport of Rajasthan. In a selection trial she threw the javelin 146 ft. 1 in. Miss Davenport was a pupil of the Wynberg School at Mussoorie during the time that our Baptist missionaries, Rev. W. J. and Mrs. Biggs, were in charge. She was baptized a few years ago in the Union Church, Mussoorie, where the scholars from the Wynberg-Allen Schools attend regularly for worship.

There are five or six others bearing Christian names, especially among the women, which seems to indicate that among those representing India at Tokyo there is a small Christian contingent.

THE Bible Society of India and Ceylon in its 1957 report says that the whole Bible or a complete book of the Bible has been published in 121 languages. The whole Bible is available in twenty-four languages which include all the major languages of India and Ceylon. The Lushai and Gurmukhi Bibles are still in the Press. The New Testament is available in forty additional languages and Gospel portions in fifty-seven more.

During the year 183,344 copies of the Sermon on the Mount were distributed in sixteen languages. Contributions during the year amounted to Rs. 192, 538 which, making allowances for a special contribution the previous year, shows an actual increase of Rs. 21,525 from a much larger number of contributors.

The newly-formed Auxiliary in Assam, in which is included the Lushai Hills Church, has been very much alive and is commended for contributions which it has sent to the Society.

The average daily distribution of Bibles, Testaments and portions is estimated at over 3,000. One new project during the year was to publish the Gospel in newspapers, not as advertisement but as Good News, in seven languages. Inquiries about the Gospel arising from this project have been most encouraging and the response from Hindi readers has been on such a large scale that additional secretarial help had to be sought.

In spite of much that is encouraging the feeling is expressed that the Church should do even more both in distributing the Scriptures and in supporting the Society.

The coast at Ambalangoda, Ceylon

# FELLOWSHIP IN PRAYER

**(Based on the Prayer Calendar)**

3–9 *August:* Pray for the Baptist Union of North India; for the officers, missionaries, evangelists and teachers in the Punjab, United Provinces and Bihar. Remember the Central Baptist Church in Delhi and those in the suburbs. Pray for the Christian schools—United Boys' High School, the Gange High School for Girls and the Francis Girls' High School; especially for the principals and teachers that the boys and girls may be won for Christ.

10–16 *August:* This week we are asked to pray for the New Delhi Free Church in which the Baptists co-operate with the Methodists, as well as for the work in the suburbs. Remember the evangelistic and school work in Agra where there is no resident missionary; the Industrial Training School in Ghaziabad—a co-operative effort with the American Methodist Episcopal Mission.

17–23 *August:* Pray for the widespread evangelistic work in the rural areas centred upon Baraut; for those engaged upon literacy work and for the schools in the district. Remember the work among the women and girls and the district medical work; the church and evangelistic work in Bhiwani. Remember, too, those missionaries who have retired from work on the field and who are living in this country.

24–30 *August:* Pray for Palwal where there is a growing medical work and for evangelistic and school work in this wide district. For the Industrial School for Girls at Salamatpur. Remember the Christian General Hospital and the nurses' training centre and the doctors and nurses there.

# MISSIONARY RECORD

**Arrivals**

28th May. Rev. E. L. and Mrs. Wenger and child, from Serampore.

**Departures**

29th May. Dr. and Mrs. R. P. Shields and child, for San Salvador.

30th May. Miss I. D. Johnson, for Balangir.

31st May. Rev. E. G. and Mrs. Collins and three children, for Cuttack.

12th June. Miss W. D. Cuff, for Quibocolo.

# ACKNOWLEDGEMENTS

(To 17th June, 1958)

**Donations**

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Anon., £5; Anon., £2; Stowmarket, £50; Anon., £5; Anon., A Thanksgiving, £1; Anon., £2 3s.; "In the name of the Lord my Saviour, Jesus Christ", £2; Anon., £13; "To help hungry people everywhere on the Mission Field", £10; Anon., £1.

*Medical Fund:* TIM for a child suffering from leprosy, £1; From interested friends F.F., £2; Anon., £1.

*Deficit:* In Jesus' Name, £3; Anon., £25; Anon., £7 10s.; M.R., £1; Sale of sovereign and crown, £3 5s.; Anon., £8; Anon., 8s.; A regular subscriber, £1.

**Legacies**

The following Legacies have been gratefully received in recent months:

| *May* | | £ | s. | d. |
|---|---|---|---|---|
| 16 | Miss H. Winsor ... ... ... | 3,807 | 9 | 1 |
| 19 | L. Sadler ... ... ... ... | 291 | 4 | 0 |
| 21 | Mrs. G. H. Tagg ... ... ... | 200 | 0 | 0 |
| 21 | Miss E. Tyrrell ... ... ... | 100 | 0 | 0 |
| 21 | Miss L. Bond ... ... ... | 302 | 1 | 11 |
| 27 | Miss E. Pentelow ... ... ... | 250 | 0 | 0 |
| 27 | Mrs. E. M. Mitchell ... ... | 100 | 0 | 0 |
| 28 | Arthur Edward ... ... ... | 1,000 | 0 | 0 |
| 28 | C. E. Down ... ... ... ... | 100 | 0 | 0 |
| 28 | C. R. Wreyford ... ... ... | 22 | 14 | 0 |
| 29 | William S. Toms ... ... ... | 8 | 14 | 9 |
| *June* | | | | |
| 3 | Miss S. B. Stephens ... ... ... | 16 | 2 | 0 |
| 4 | Miss M. Witherspoon ... ... | 500 | 0 | 0 |
| 5 | Miss Margaret Jane Hardy (W. & O., £13 12s. 11d. Medical, £13 12s. 11d.) ... ... | 40 | 18 | 10 |
| 6 | W. Vaughan ... ... ... ... | 426 | 16 | 5 |
| 11 | Miss Alice Mary Meachen ... ... | 703 | 4 | 4 |
| 12 | Mrs. L. E. Roberts ... ... ... | 50 | 0 | 0 |

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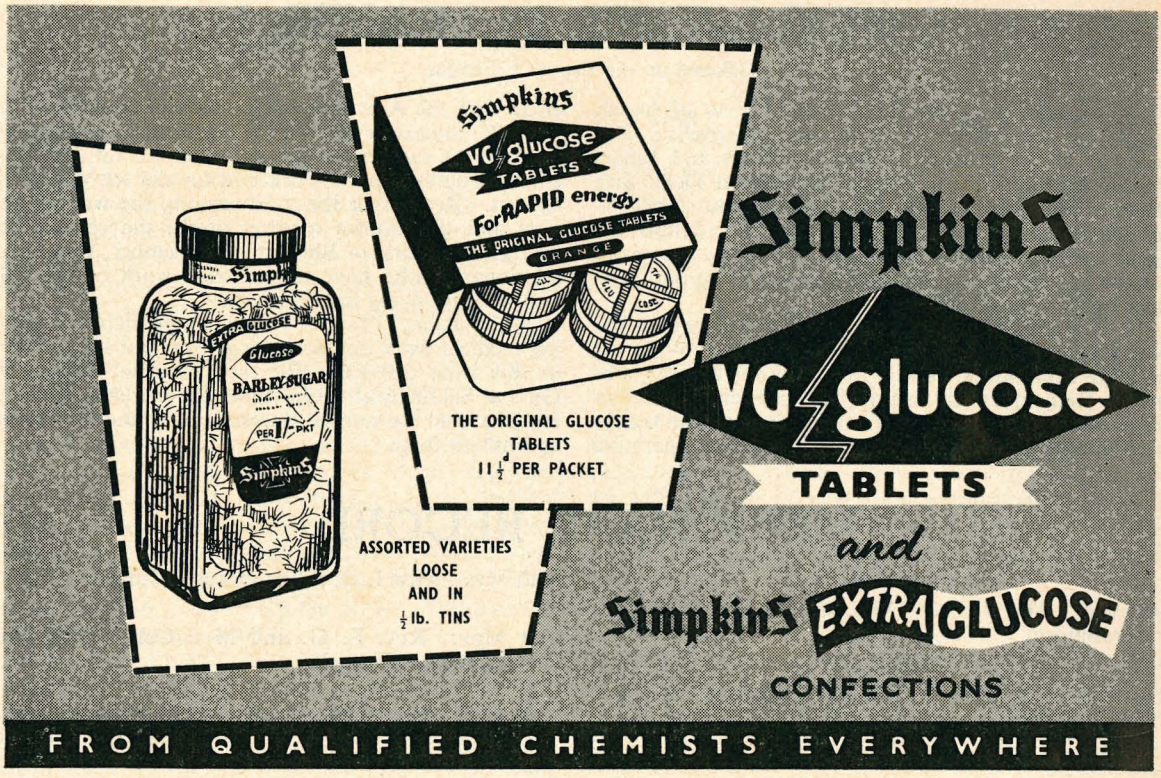


## STUDY NOTES ON ROMANS

**J. R. C. PERKIN** 5s. (by post 5s. 5d.)

The purpose of this book is to help the general reader and the Bible student to grasp the background and meaning of the Epistle to the Romans. Whilst it does not claim to be a detailed commentary, it divides the Epistle into sections and suggests a plan of study, with interesting and helpful notes. The book will be of real value to all who are anxious to understand more of this admittedly somewhat difficult Epistle.

## HYMNS FOR TODAY (Missionary and Devotional)

Hymns for Today has proved a popular hymn book for use in missionary gatherings, for smaller meetings and services in church, and in young people's groups. The book has now been re-issued with a supplement containing twelve additional hymns, making 128 in all, covering a wide range of Christian experience. **Limp Linson Covers, sewn, 1s. 6d.** (postage 4d.)

## SUPPLEMENT OF TUNES

A booklet containing seventeen tunes, including many which have become well known and widely used in recent years. Designed to accompany the Supplement to Hymns for Today, the booklet will also be found very useful as providing alternative tunes which are not included in the Baptist Church Hymnal. **Card Covers, 1s. 6d.** (postage 2d.)

**Complete Music Edition, with Supplement, Cloth Boards, 6s. 6d.** (postage 6d.)

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SEPTEMBER 1958

PRICE FOURPENCE

Baptist Theological Seminary Library
Rüschlikon-Zürich

# Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

(*Photo: C.I.D. Brussels*)

An African mother learns embroidery in a Léopoldville social centre

# B.M.S. and Church Union

THE Baptist churches of Northern India, Pakistan, and Ceylon are at present considering Plans for Church Union prepared by negotiating committees on which they have been represented. Throughout the negotiations, patiently conducted over a long period, there has been correspondence between the Society at home and its representatives overseas, latterly chiefly through a Church Union Sub-Committee.

At the July meeting of the General Committee in Rossendale, Lancashire, it was agreed to send letters to the Council of Baptist Churches in Northern India, the Baptist Union of Pakistan, and the Ceylon Baptist Council, including appraisals of the respective Plans in the hope of assisting members of the constituent churches in their earnest study of them.

THE letters acknowledge that there are special problems confronting the churches in these lands and that these problems must inevitably affect the attitude taken towards the proposals for Church Union. They frankly recognize, too, the difficulties inherent in any scheme for bringing together Baptists and Paedo-Baptists, Independents and Episcopalians.

An indication is given of those provisions which won the wholehearted approval of all the members of the Sub-Committee, particularly the emphasis on the necessity of personal faith on the part of the individual believer as a basis of church membership. Other statements which won approval were those on: (*a*) the mutual acknowledgment of each other's ministries by the uniting Churches; (*b*) the Priesthood of all Believers; (*c*) the Congregation; (*d*) the ministry as being the function of the whole Body of Christ, and not of the ordained ministry exclusively; (*e*) relations with other churches; (*f*) the autonomy of the Church.

THE fact that there was a division of opinion in the Sub-Committee on the whole question was not concealed. Referring to the combination in the Plan of elements from Baptist and Paedo-baptist traditions, from Independent and Episcopalian forms of government, and arising from quite different views of the nature of the ministry, the letters state: "To some among us one or other of these combinations vitiates the Plan from the start. They strongly feel that there can be no reconciliation, only a recognition of and respect for opposing views, so that contracting groups should seek federation rather than union. Others, however, feel equally strongly that in matters of faith and order it should be possible, under the guidance of the Holy Spirit, to seek union.

But those who hold this latter view drew special attention to points in the scheme which they thought to be of concern to Baptists. These points refer to Baptism, Episcopacy, the Laity, and the Dangers of Rigidity.

IN the discussion of the text of the letters in the General Committee it became apparent that misgivings were felt mainly on two issues. First, it was thought to be unsatisfactory that it would not be possible in the united Church for one baptized in infancy to be baptized as a believer if he later came to hold the Baptist view. As the letters state: "Conscious that a spirit of unity is as vital to the Plan as its terms, we are at this point aware of a peculiar problem for Baptists. Whereas Paedo-baptists are able to recognize the validity of Believers' Baptism, we have always been and must remain critical of Infant Baptism on Scriptural and other grounds. This would present no small problem to a Baptist instructing inquirers as to the Church's teaching on Baptism." Second, the Constitution of the proposed united Church with its episcopal form of government was criticized as being too rigid. Again to quote from the letters: "in the united Church there would be a greater measure of centralized authority than is familiar to Baptists."

THE last paragraph of the letters expresses the understanding of the home committee and assures the churches overseas of its thought and prayer:

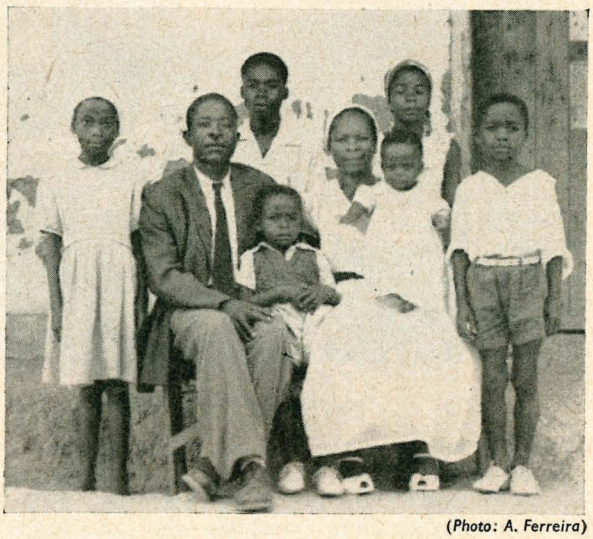
"In conclusion, we, your brethren in the Baptist Missionary Society, are deeply conscious that our historical situation differs in many significant ways from your own and we have to confess that there are sharply contrasted views of a radical kind among us in regard to the Plan of Union that is proposed. For you it offers many opportunities of entering through the wider fellowship into the heritage of other Communions: we appreciate the difficulty of your task in assessing whether there is at the same time sufficient liberty and scope for you to bear effective witness to those distinctive spiritual insights which we share as Baptists. In a truly brotherly spirit, we commend all the negotiating churches to Almighty God in the name of the only Saviour and pray that in the necessary and far-reaching decisions you are called upon to make you may have in full measure the leading of His Spirit."

# Largest Number of Baptisms for Ten Years

BEFORE Senhor Avelino Ferreira, one of our missionaries' Portuguese colleagues in Angola, left for his second furlough, he sent news of the work at Bembe. He described the new buildings which have been erected during the past few years; as he put it: "Most of this my term of service, I was not a missionary or a school master, I was builder only." He paid tribute to the help he had received from Rev. M. W. Hancock, whose experience was of great value.

The building programme included:

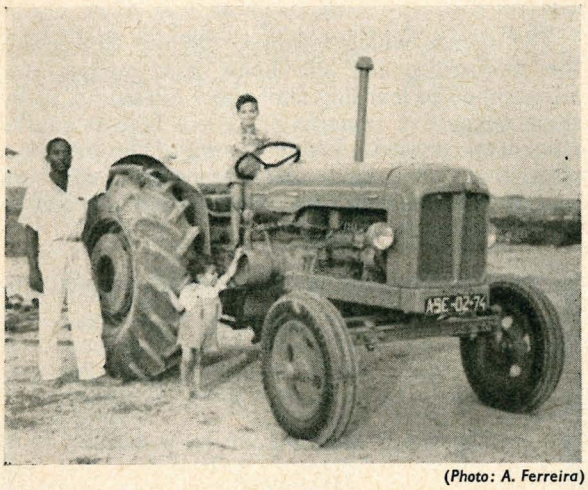
1. A house for the station boys, which cost the native church £1,000.
2. A school which has just been completed, with four classrooms, book-room, store, office, and a veranda with space for a ping-pong table (but no table yet!).
3. A new house for Snr. Ferreira. He is very pleased with it, and hopes that it will be healthier for his family than their old one.
4. Repairs to Mr. and Mrs. Hancock's house, including a new bathroom and office.
5. A new house for the African nurses, eleven yards by six, made of cement blocks with a tin roof. When Snr. Ferreira wrote, at the end of March, this was almost completed, with its furniture, and the nurses were due to move into it a week later.
6. A new hospital ward with twenty beds, ten for men and ten for women. The beds and bed-tables were made of angle-iron by the school-boys and Snr. Ferreira, who taught them how to do this work.



(*Photo: A. Ferreira*)

The Secretary of the Bembe church with his wife and family

Recently a Fordson Major tractor was allocated to Bembe. It has been a great help, and Snr. Ferreira reports, "We have now very good food gardens for the station pupils. The mission land is become so beautiful."

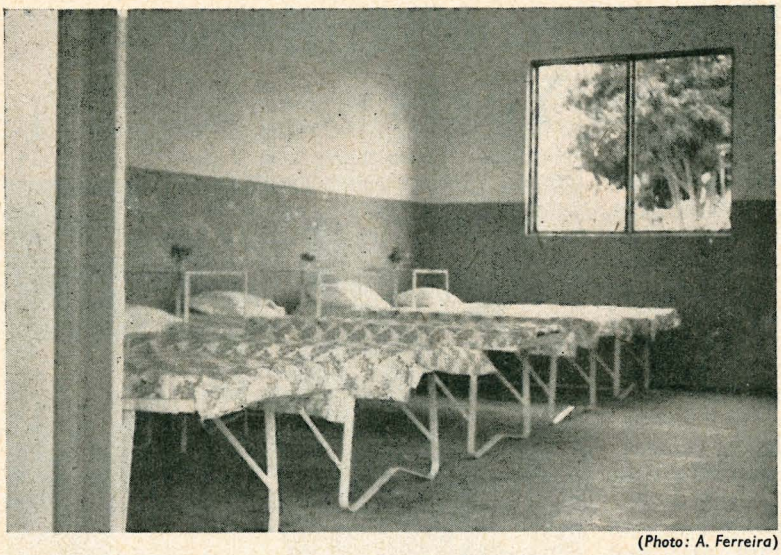


(*Photo: A. Ferreira*)

The Fordson tractor (Snr. Ferreira's elder son is at the wheel!)

LAST year there were 124 baptisms at Bembe, the largest number for ten years. After the coffee harvest last September, the Sunday school was reorganized. Mrs. Hancock was responsible for all the children from 4 to 9 years old; Miss Comber took the training class on Fridays and prepared the lessons; Miss Ball was responsible for the four girls' and women's classes, and Snr. Ferreira for the eight boys' and men's classes. The attendance figures for an average Sunday totalled 227 in the boys' and men's classes, 80 in the children's, 82 in the women's and girls', and 52 hospital patients in a class taken by one of the nurses. These brought the grand total to 441!

One of the Sunday school teachers, Manuel Santos, was a station boy. He has passed the second grade examination, and is a church member and day school monitor. He hopes to go to the Training Institute at Calambata next year. Another,



(Photo: A. Ferreira)

Inside the new hospital

Antonio Gabriel, is the station's head-carpenter, a deacon and church secretary. The other teachers on the men's side are training to be catechists. There are at present forty-one catechists, who came in for a week's "college" in January.

There were 341 boys and girls last year in the Central School, 102 in the village Rural School at Sangui and 76 in another at Cau. Miss Comber had 97 girls in her day school, and 32 pupils in a day school for boys and girls aged 5 to 7.

THERE is a very good spirit among all the people—the best, Snr. Ferreira feels, that he has seen. He says that 'catechists, deacons, Christians, and listeners only, show very happy faces and they have had very good words about B.M.S. present work here at Bembe".

In February, Snr. Ferreira was able to "turn to missionary work", when he went on itineration for eight days to Mabaia Ma Nzadi, "a very beautiful area absolutely full of coffee". He went by car for about one hundred and fifty miles and "after that about thirty-five miles walking on the mountain". While he was there, over one hundred and fifty Christians came to the Communion service. There were fifteen baptisms and ten weddings. A rural school has since been opened in this area, at Kisitikina.

During his furlough, Snr. Ferreira hopes to be able to come to England for a Sunday school short course at Selly Oak, and to go on learning English.

# Sowing the Seed

By L. M. CASE

(I)

THE missionaries looked round the group of young married Hindu women. They were inquirers from a sweeper village and all were illiterate. They had seemed interested in the story of the Prodigal Son, had identified the leading figures, with help, in the coloured pictures, and had answered the questions about the story unusually well. So again the missionary reminded them: "God our Father loves each one of us just as the father in the story loved his boy. Try to remember to say every day, 'God is my Father and He loves me."

The following week the same group met again. The missionary was full of hope. Had some knowledge of God's fatherly love entered someone's heart that week? After a short period of worship, a picture of the father running to meet his son was shown again and the question asked: "What did we learn from this story last week?"

The silence which followed did not disappoint the missionary for she knew how people unaccustomed to learning fear direct questions, so by short suggestive remarks the main factors of the story were revised. Suddenly one of the brightest ejaculated: "Of course, now I remember it all. You told us of a rich man's son who sank so low that he became a keeper of pigs."

**THE DEFICIT**

This really must be cleared by 2nd October (the Society's 166th Birthday).

Has your church done all it can?

Have you?

# Ceylon Christians Call for Goodwill

Following the outbreak of violence between Tamil and Sinhalese-speaking groups in Ceylon the National Christian Council called on the nation and "especially all Christians" to "do whatever we can to restore peace and goodwill . . . and to help to stop the present violence committed in the name of one's race."

The dispute in Ceylon centres on the demands of the minority Tamil group that their language again be given equal status with Sinhalese. The present government was elected two years ago on the promise that Sinhalese would be the only official language of Ceylon.

Reports received in July stated that homeless refugees were fleeing from the south to the north and from the north to the south. In Jaffna at the end of June there were 2,500 destitute Tamil refugees. At the same time there were also nearly 10,000 Tamils in Jaffna who have had to leave Colombo, but who have families and friends in Jaffna. A group of 2,100 Sinhalese refugees from Jaffna had to go to Colombo.

Two sets of mobs were operating in the Sinhalese parts of Ceylon. One attacked Tamil homes and assaulted Tamils, killing more than 200; the other broke into Tamil homes after their owners had been driven away and stole all their possessions. In Jaffna a Tamil mob burned all the possessions of the 2,100 Sinhalese living there, but no one was seriously injured.

Commenting on this situation, the National Christian Council pointed out that "there are many Tamils who deplore the excesses of the Federalists (who advocate a federal system for the two language groups) and many Sinhalese who deplore the violent racialism of the Buddhist Monks' United Front" and urged the mobilization of "this majority group in all communities to give forceful voice to the counsels of moderation . . . At whatever cost in popularity and misunderstanding our Tamil and Sinhalese Christian leaders must maintain conversation and, drawing with them men of goodwill in all religious groups, make the voice of reason and goodwill heard."

The council also urged the Christian community to take active steps to express its fellowship to the people of other communities. "There is not much a minority Christian community can do at such times to influence government policy, or to restrain lawlessness, but it can bear its witness by the vigorous expression of loving our neighbours."

The following suggestions were made: "That we do all in our power to show goodwill to our neighbours, especially to any who are in distress or fear, acting as far as possible in co-operation with the local authorities, and any constituted relief organizations; that we abstain from all conversation which may encourage fear or stimulate communal passion; that we support the authorities in their arduous duty in restoring and maintaining law and order; that we study to be quiet in mind and spirit in dependence upon God."

## Tamil Inspector of Schools Hears the Gospel

During the recent racial unrest in Ceylon, I was led to visit the home of a Tamil inspector of schools living near us, and after I had introduced myself, we sat together and talked over a cup of strong, sweet tea, which was quickly brought. This beverage is the popular one all over Ceylon, and the average brew in England would appear weak and unsweetened in comparison.

My friend soon revealed a very nervous state of mind, concerning possible danger to his life by ruffians, and it was a joy to be able to speak to him about the "peace of God which passeth all understanding" which could be his, if he trusted Christ.

This had been borne out to me by a recent visit to a Tamil Christian home, where there was an evident serenity and confidence in God's overshadowing, when the situation was most unsettled.

As my friend was a Hindu, I asked him about his reaction to the message of the Saviour, for he had been quiet after hearing about the peace of God.

He answered by affirming that all religions lead to the same goal, and as long as one believed, that was all that mattered.

It was with urgency that I spoke to him concerning the need of Truth as one's object of faith, and then of Christ as the Truth and the only Way. We talked for a little more, and then I took my leave, placing in his hands some booklets on the Way of Salvation.

A soul for whom Christ died? Yes! To whom God has spoken? Yes! Mr. R. needs your continued prayers.

COLIN GRANT

## Help for Christians in Indonesia

Churches in New Zealand and the United Kingdom have responded to an appeal to aid Christians in Indonesia.

A total of $2,100 from New Zealand and $2,800 from the United Kingdom have been received in the office of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches on 24th March, following an appeal issued on 18th March asking for $40,000 to buy rice and other goods and $10,000 for the purchase of drugs for Indonesian Christian hospitals.

The appeal was the result of a meeting in Singapore of representatives of the East Asia Christian Conference, the National Council of Churches in Indonesia, the Malayan Christian Council and Church World Service, relief agency of the National Council of the Churches of Christ in the U.S.A.

# Village Christians Learn to Read

*In her annual report to the Adult Education Committee of the Utkal Christian Council, Miss Lily Quy, of Sambalpur, Orissa, had a thrilling story to tell of the work of the churches in instructing men and women to read.*

By LILY QUY

THE thread of literacy is being woven into the warp and woof of all church life. In women's rallies, in laymen's classes, in annual meetings and church conferences, in refresher courses for preachers, in Bible Society rallies and in the curricula of Theological Schools, the subject of Adult Education is now automatically included.

We can say, with full assurance, that the realization of the need for total literacy in the church and nation has taken root in Orissa, and it is now up to us to take full advantage of all the opportunities that are before us.

THE church in Orissa is a growing church, particularly among the Adibasis and the formerly underprivileged groups, and one of the first aspirations of the new Christians is to learn to read so that they may be able to read for themselves the Word of God as it is found in the Bible. So that, whereas some of the night schools in connection with older established churches have closed down yet many new ones have been opened. And many more could be opened if only there were more voluntary helpers. All too often in the monthly reports of the Promoters comes the phrase, "The people are very eager to learn, but there is no one to teach them."

I saw this, myself, in a village in the Kond Hills, where a preacher had stayed for ten days, teaching the people to read and write. I stayed in the village for one whole day, and not for one moment (except for meal time) was I without a group of eager learners clustering around, writing whole slatefuls of letters, reading and asking me letters.

Even a baptismal service did not entice the keenest students away. It was April and very hot; the service was held over three miles away, where was the nearest stream, and we had already walked two hot miles from the road to the village, so I elected to stay and rest while the baptismal service was going on. But there was no rest! A group of ten-day students also elected to stay, and we were all very busy

Even at the church service, held under a tree, the too-eager students wanted to write instead of listening to the preacher; with difficulty I got them all to turn to face him and to put down the slates, but, on opening my eyes after a prayer, I found a slate held right under my nose, and a pair of eyes fixed on mine and silently pleading for approval of the writing on the slate.

That evening we were almost physically detained in that village, for the preacher had to move on to other work, and there was no one left to teach those eager young people. I left them with a heavy heart, as I leave all such places of bright promise.

SUCH is the situation in the Kond Hills, where the literacy percentage among women cannot be much higher than two per cent, and in Koraput, where the Lutheran Church numbers about 33,000, and where, in some of the outlying areas, according to a Government officer, only one in a thousand can read. There is no lack of enthusiasm among the people; it is helpers that we need.

We do know that in many places there are eager souls struggling alone, or with just casual help, to learn to read. One such is a chowkidar of a rest house in Kalahandi. He thought he would spend some of his spare time in selling books. But he found that he was greatly handicapped by not being able to read the titles of the books. So he set himself the task of learning the titles, and now he is learning to read the contents as well.

In the Kond Hills and in West Utkal classes are held each year for adolescent girls. In Balangir the classes are for three months, and in Udayagiri for three weeks.

This year I was able to be in Udayagiri to help teach the twenty-four girls who came to the class. Some of the girls had been to previous classes and it was gratifying to see how much knowledge they had retained from the previous years. Those who were in for the third and fourth time were passed as fully literate.

FOLLOWING last year's successful literacy drive in Berhampur Hospital, literacy work has been started in two more hospitals.

At the Moorshead Memorial Hospital in the Kond Hills, work was done in April and May. Many of the patients were encouraged to read; one bedridden patient was helping many to learn, and

kept a box of books for sale or loan, on his bed. The hymn book is a favourite primer, and many times I went into the ward to find this patient leading a happy sing-song.

At that time a former night school pupil of mine was in the hospital, having his lame foot operated upon. He had much time for reading, and graduated quickly from simple to more difficult books. I had given him a simplified Gospel of St. Mark, but had not thought to give him a hymn book. He is a Hindu.

One day I went to the hospital and found my friend singing happily away, and the other patients all listening to him. I stood and listened as he sang. The other patients smiled and did not betray my presence to the singer; but suddenly he turned and saw me, and in a flash he asked, "Why did you not give me this book before? Its words melt my heart. Why did you not give it to me?" One of the most important sides of our work is to give to people the books they are longing for. That day my friend received a hymn book.

Village women listen to the Gospel

ANOTHER new venture this year has been the holding of Literacy *melas*. Three have been held in different centres in Khariar District. Each *mela* lasted for two nights and a day. The Convener of the Adult Education Committee, the district Promoter, a Bible woman, the Organizer, with the driver of the jeep and another helper comprised the team. Each evening film strips were shown and puppet plays were acted to large audiences from many surrounding villages.

The whole day was a "day-out" for the villagers, with devotional meetings, pep-talks, literacy sing-songs, flannelgraph stories; demonstration of methods, book talks, races and competitions, all connected with reading and arithmetic; examination of night-school pupils, the enrolment of new pupils and new volunteer teachers, and finally the prize-giving ceremony, and a climax of very well-acted puppet shows.

To me, the highlight of each *mela* was when new pupils were enrolled, and new teachers as well as old pledged themselves to teach others to read. In all, ten former teachers promised to continue to teach, nine new people volunteered their services, and forty-seven new pupils were enrolled.

In one village, when the teaching method was being demonstrated, the men were so keen for their wives to learn that they took the babies in their arms and urged the women to the front; in the same village a new volunteer teacher was just as keen and insistent that his wives (yes, he had two!) learn to read. So he sent them to the front, and gave their names in as students, and, to everybody's amusement, threatened to divorce them if they did not learn to read.

At each centre great enthusiasm was shown by all, both non-Christian and Christian. Indeed, the huge crowds at the evening sessions threatened to become too overwhelming until the puppet shows reduced them to a quiet, listening, spellbound crowd. We pray that the message of the puppets sank deep.

LET me close this report by telling you of a recent incident in the Khariar Hospital. I was visiting the T.B. wards where the patients were so happily reading and writing. In the women's ward one of the women, looking up from her book with shining, joyful eyes, said, "Ma, when you come to teach us to read, it feels to me as if I have eaten so much bread!" And she indicated with her hands a great pile of bread. I laughed, and she continued, "My mother and my father did not trouble to teach me, but you come and sit with us and teach us, and it makes us feel as happy and as satisfied as if we had eaten all this bread." Again her hands indicated bread in abundance. . . Jesus said, "I am the Bread of Life." This particular woman was a nominal Christian and my prayer for her, as for all others, is that, by the power of God's Spirit, and through His Living Word, the Bible, she may find full satisfaction and deep joy in Jesus, the Saviour.

Mlle Suzanne Freitas sings a duet with Miss Ruth Jell at the Ashford Garden Party

# Young Congo Journalist at Garden Party in Kent

The setting was a walled-in garden of a fourteenth-century farmhouse. The occasion—the annual summer effort of the Missionary Council of the Ashford Baptist Church.

The usual stalls—needlework, cake, grocery and sweets—were all there, and behind the stalls were the friends, keen to make their contribution to the missionary cause.

The guest speaker was Miss G. Stageman, who brought us up-to-date news of our medical work overseas.

The presence of one of our Congo Mission girls, in the person of Mlle Suzanne Freitas, made the gathering unique.

Mlle Freitas is a member of the African Literature Society, appointed as one of the representatives of the Congo Church to attend and take part at the World Exhibition at Brussels.

Mlle Freitas speaking in French told of her call to service, to dedicate herself for the uplift of the women of Congo. This she said she is seeking to do by articles in the daily press, a monthly journal, and broadcasting. She attributes the strength for this great task to the prayers of her mother, an outstanding Christian woman.

A duet in Kikongo, "*E Nzambi umfinika*", was sung by Mlle Freitas and Miss Ruth Jell, a member of the Ashford Baptist choir.

Although Mlle Freitas knew but little English, she moved amongst the people and a bond of friendship was established between our visitor and friends old and young. E.H.

## That Little Extra

In the colourful market-place at Thysville, it is often the custom to give "ntelo" or a "little extra" when weighing out produce for a customer. This custom probably started as an attempt to offset short weight.

The £24,000 deficit of the B.M.S. speaks not of short weight, but of money undersubscribed. Have we given our "ntelo" or "little extra" so that the work of the Society may continue, and people in places like Thysville, hear the Word of God? If not, now is the time to do it!

Set aside your "ntelo" for His Work.

# Village Has A Sent

A thanksgiving service for the release from jail of all the women of a village was held in the church at Kibentele, Belgian Congo.

The women live in Kioto, just south of the mission station, and their imprisonment was the latest incident in a long-drawn-out land dispute.

When flies from a forest troubled the Kioto people, they rebuilt their village on another site at the top of a hill.

The Chief of Lumbe did not object for three years. Then the Kioto women fished for tiny tiddlers in a stream and he made a protest.

Government officials visited the territory and fixed the boundaries. All went well for a time.

Then the Kioto women went again to the stream for water and once more put in their fish traps. The Chief of Lumbe reported their action to the Government.

Soon afterwards, the women were put on trial at the administrative centre fifteen miles away. They walked there with babies on their backs and loads on their heads. With them were daughters carrying sleeping kit.

All the women were sentenced to fifteen days' imprisonment. Each day they were put to work hoeing fields and searching for firewood in the forest.

# Lack of Mone Development

Educational policy is causing concern to the missionaries at Udayagiri in Orissa.

Many new converts are joining the Church in the region and the missionaries would like to open new schools, especially in areas where, as yet, there is little education available.

One new primary school was opened recently for a remote Christian community. Another may be opened this year.

## All Its Women to Jail

While the women were in jail, members of the mission station staff visited the village. All the huts were closed. Children were running about with the goats and dogs. There was not much other activity.

But, when members of the mission staff went to Kioto just after the women were released, the scene was strikingly different. Pots of greens were sizzling on fire-stones. Flour was being pounded in hollowed tree trunks. Children were shelling peanuts and pumpkin seeds. And the men were sitting on mats watching the cooking expectantly.

"Tomorrow we shall all come to church," the villagers told the missionaries.

The following morning, all the station workers, some hospital patients and helpers gathered in the church for the service. But nobody from Kioto was present.

As the station people were about to return to their usual duties, however, a man ran to them shouting: "The people from Kioto are coming".

In a few minutes, they arrived—men, women and babies. The thanksgiving service was held.

Only two of the Kioto women are Christians. Several are followers. Four are co-wives. The rest are pagans.

## ey Holds Back s in Education

But developments are held back by lack of money.

In some older centres the work is more static, and there are difficulties. The villagers in one place have sent a petition to the Government asking that the mission should hand over to them a primary school which has been established for many years.

Another mission is attracting boys from the B.M.S. schools. This mission charges very low fees.

Mlle Suzanne Freitas, the young Congo journalist, is greeted at the Mission House by two old friends—Rev. M. W. Hancock and Rev. C. A. Couldridge

## Church Contributions Rise in Jamaica

The Secretary of the Jamaica Baptist Missionary Society was able to report at its annual meeting that the contributions of the churches had risen during the year by £830 15*s.* 1*d.* The total amount given by the Jamaican churches was £5,369 2*s.* 2*d.* Altogether now there are 219 churches in 61 circuits supporting the Society.

The largest contribution was that of the Brown's Town Church which achieved an average of 10*s.* 1*d.* per member. The church at East Queen Street, Kingston, came second.

Once again the Society made a gift to the work of the B.M.S. in Africa—£100. It sent £50 to Birmingham for the funds of the Friendship House.

An encouraging report was given of the Society's overseas work. In British Honduras there had been steady progress. At Belize a new baptistery had been installed, and the spiritual tone of the church was said to be higher than ever before. At Crooked Tree the membership was growing, and good steady work was being done, especially among the young people. The work at Stan Creek was "bright and full of promise", but there was a need for leaders. It was hoped soon to send a missionary teacher out there.

The thirteen churches scattered through the Turks and Caicos Islands had continued under the supervision of two young and energetic missionaries, Rev. L. P. and Mrs. Moncrieffe. The church at Grand Turk had bought a new bell, erected a pulpit, and started a fund for a Sunday school building.

### Radio Evangelism

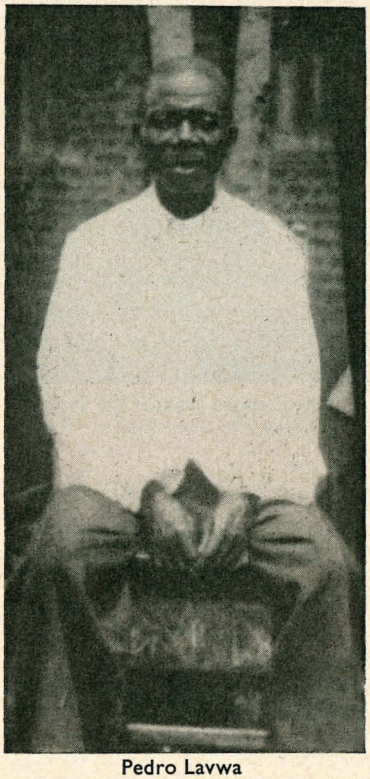
Opportunities for radio evangelism are reported to be expanding in the Cameroons. The number of radio receivers is rapidly increasing in the towns and the "bush".

With the development of sessions by an African Protestant, the number of Protestant broadcasts has also risen, and now includes a "Question Box", programmes of news and interviews in addition to Sunday worship, and short evening meditations twice a week.

# Pedro Lavwa—A Congo Veteran

By R. C. SALMON, Kibentele

PEDRO LAVWA was born as near as we can make out the same year that our first missionaries, Thomas Comber and George Grenfell, came to Congo —1879, thus forming one of the last few remaining links with those early days. He himself was able to remember clearly the arrival of Bentley, Hartland and Comber in this part of Congo, and in particular the hostile attitude of the Makuta tribe to which Bentley refers in the Preface to his Grammar and Dictionary, and the shooting of Comber in the back as he and Hartland attempted to follow the route to the Pool which passed through their territory and also quite near to Lavwa's own village of Ndembo. He was then, he reckoned, a child of eight or nine years of age, and very shortly after was one of the first boys from this area to respond to Bentley's invitation to enter the boarding school of the newly-founded mission station at Wathen.



Pedro Lavwa

Of the years he spent at Wathen and of the events there which had to do with his own experience, we have no record, but that he was strongly influenced to surrender himself to Christ by the training he received there is borne evidence to by the fact that very soon after his return to this area, in 1898, Pedro Lavwa was baptized and thus became one of the earliest members of the Church at that time but recently founded here. He was then 19 years of age and very shortly after was made a deacon. Bentley was at that time frequently itinerating in this district, which was then a part of the Wathen territory, and Lavwa was one of his right-hand men.

The brick church in the village of Ndembo where Lavwa was born and where he lived all his life, was built by Bentley with Lavwa's help, amongst others, in 1902, and is still standing in excellent condition. Enshrined in one of the corner pillars is a casket containing a written account of the building and opening of the church.

IN 1908 "K.E.T.I.", the Kimpese Evangelistic Training Institute, was opened by the B.M.S. and A.B.F.M.S. as a joint effort, with our own Thomas Lewis, who opened Kibokolo station in Portuguese Congo, as Principal, and Pedro Lavwa one of the foundation students. From the time of his return from Kimpese in 1911 until his death on the 8th May, 1958, with only two brief minor lapses, Pedro Lavwa served his Lord, and the Church of Christ in Congo, with an indefatigable zeal. He was a man of very slight build but with powers of endurance on the road that put many a bigger man to shame.

When in 1919 the Rev. W. B. Frame negotiated with the people of the Ndembo tribe for the site on which to build Kibentele station as a memorial station to Dr. Holman Bentley, it was Pedro Lavwa who was to the fore in signing the document which gave to the Mission the right to all time to this land, a document still preserved in the station office. He it was who helped Mr. Frame to make the station the beautiful place it now is with its palm-lined avenues, missionaries' residences, and the many other mission buildings, some of which have in more recent years been replaced, notably the school and church.

ONE final incident of note indicative of the true Spirit of Christ by whom Lavwa was indwelt, occurred in 1954 when his small grandchild, playing on the veranda of his house where were stacked a number of large bundles of thatching grass, inadvertently set fire to one of the bundles and in a matter of seconds the whole house was blazing. There was time to pull out only a few of the most portable articles within reach, everything else including his precious books and records being completely destroyed. Yet never once was Lavwa heard to complain or to reproach his grandchild. With a Job-like patience he endured the loss and

(*continued on page 142*)

# Oh, For the Wisdom of Solomon!

By JOYCE HOWARD

THIS is, I imagine, the desire of all, or most of those who are responsible for girls' work in Congo. Life seems one constant palaver!

The river being very low, the fishing was in full swing and many of the folk had left their villages and were residing in little mud and leaf shacks by the river side, and on the islands, some three thousand of which are dotted throughout the great Congo river. Knowing how the girls love to go off to what is to them a very pleasant occupation, I told them one morning at 6 a.m. roll-call that they need not report for work at 2 p.m., as the daily custom is, but could be free after school at midday.

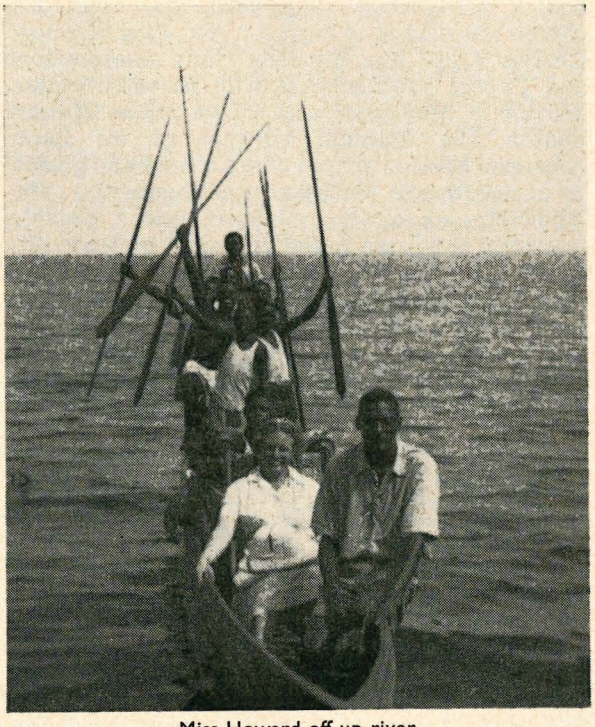
I have a Gym lesson with the senior girls every morning from 9.30 a.m.—10 a.m. and this is followed by fifteen minutes break for recreation. Imagine my disgust when, towards the end of this period, I noticed four girls disappearing down the steep bank which leads to the river. I went after them, but they had bolted at the "double". Whilst I did not mind going *down* to find them, the long steep climb back was something to be avoided at 10.15 a.m.—the sun was scorching!

I went part of the way down and then sent a youngster to tell them to come back immediately. When they eventually returned, ten minutes later, they were minus their uniforms, which had been washed in the river. There is a strict rule that they *must* wear uniform every day for school, so it was evident to me that they had no intention of returning to school that day, but had hoped to start their fishing expedition at 10.30 a.m. instead of 12 noon!

WHEN one thinks of the free-and-easy background from which most of them come, it is understandable that they crave for the lackadaisical life of the village, and would prefer to be wading about, often waist-deep in muddy water, catching fish in a home-made basket, to sitting over exercise books. However, one must have discipline, and so the defaulters were made to return to school and then report for work at 2 p.m. when their friends were away enjoying themselves.

There is much good material amongst these girls, and we covet them for our Lord and Master. There are sixty-eight of them in the school and another very healthy bunch in the Kindergarten. Only four of the sixty-eight are baptized church members, and one of these has been causing much heartache recently, but others regularly attend the inquirers' class and church services and show definite signs that they belong to the Lord. Home and village backgrounds are such that no one is accepted for baptism until they have proved themselves, in regular attendance at services and in general behaviour. Pray for these girls—that the church members may witness to the others, and that we may have the joy of knowing that others have accepted the Lord as their own personal Saviour and Friend.

We out here are conscious of the constant help of you friends at home, and we do thank God for you. You with us are workers *together* with God.



Miss Howard off up-river

**AUTUMN PUBLIC MEETING**

AT

Westminster Chapel, Buckingham Gate,
London S.W.1

**on Tuesday, 16th September, 1958**

**at 7 p.m.**

# Billy Graham in Trinidad

By S. G. POUPARD

THE Crusade commenced on 13th January in South Trinidad where three two-night meetings were held in the larger towns. On the 19th we held our first meeting in Port-of-Spain, with an attendance of about 2,500. As no place could be found which would be large enough, the meetings were held in the open air in a large sports field placed at our disposal by the *Trinidad Guardian*. Seating was provided by means of bricks with planks across. We have an excellent public address system and the platform was beautifully decorated with palms and flowers. The Presbyterian church kindly loaned us their Hammond organ and we used a tennis court with its rows of bleachers to act as a counselling room.

Until the arrival of the soloist, Mr. Wesley Boyd, the choir of about two hundred voices was trained by Rev. Russel Alcorn, a Presbyterian minister. Rev. Joseph Blinco was the evangelist.

For several months the counsellors had been attending classes and everything was carried through reverently and quietly.

I ACTED as an advisor and a rota of ministers assisted in this work. Prior to the Crusade we had a pre-Crusade rally when the Methodist church was packed to capacity. Dr. Paul Maddox, Charles Riggs, Ken Strachan (tour co-ordinator) and George Sanchez were with us and the film *Miracle in Manhattan* was shown. Rev. Horace Fenton, the Assistant Director of the Latin American Mission arrived ahead of time and guided us in making the preliminary arrangements. The fellowship among the ministers was a notable feature of the Crusade and very soon we were calling each other by our Christian names. The weather remained perfect and we were able to carry through the meetings without hindrance.

Billy and his team arrived on Friday, 31st January, and a reception was held at the airport; a crowd of about two hundred gathered to greet him.

AS the Sports Field was felt to be unsuitable for the visit of Billy Graham and his team, we moved to the Queen's Park Savannah for the closing two days—1st and 2nd February. It was a tremendous undertaking as a platform had to be set up and the planks and bricks, removed from the first site, had to be re-assembled. The grandstand itself accommodated about three thousand, and out on the open Savannah there was unlimited space.

It is estimated that about 20,000 were at the Savannah. I have never seen so many sunshades before: it was a most colourful picture with the mounted police in evidence, the northern range of mountains in the background and the tall figure of Billy Graham standing in front of the grandstand.

I was responsible for "Operation Andrew" and arranged for about one thousand to come in chartered buses and so was unable to attend the 6 a.m. session on Saturday, 1st February, when Billy addressed the Christian workers' conference. The schooner from Grenada, a distance of ninety-eight miles, was due and I was at the wharf to greet those who had travelled specially for the meetings.

THE meeting held at 4 p.m. was an unforgettable experience and yet in spite of the vast crowds everything was quiet and reverent. Beverley Shea sang with great feeling and the choir was conducted by Cliff Barrows. On the platform were Trinidad's Chief Minister, Dr. Eric Williams, and other prominent citizens. The service was relayed over the radio and the same evening we were able to hear Dr. Graham's recorded sermon in our home. The response was tremendous but, through careful planning, seating had been provided and nearly all those who came out received a Gospel and a booklet written by Dr. Graham as well as having a personal talk with a counsellor.

At the close of the Sunday meeting Dr. Graham and his team left for Tobago where they had a much needed rest. While in Tobago they conducted a meeting in Scarborough which again was attended by a large crowd.

THE prayer meetings conducted by Horace Fenton at 7 a.m. in the Presbyterian Church were seasons of rich blessings and the Crusade owed much to his leadership. Rev. Joseph Blinco preached with great power and Wesley Boyd, his Irish soloist, rendered fine service.

On the following Thursday my wife and I went to the airport to say farewell to the evangelists—who had arrived from Tobago and were *en route* for Panama City. This meant leaving San Fernando at about 4 a.m. and we just picked the children up in the sheets and carried them into the car! We had an opportunity of speaking to Dr. Billy Graham at greater length and one of my memories is of Billy stooping down to shake hands with our sons.

Some 2,800 came forward during the Crusade. The Follow-up Committee has since been hard at work and as we look back on this great experience we are thankful to God that we were permitted to have a share in it.

# No Progress on Baptism Issue in Reunion Scheme

Much discussion is taking place on the plan for Church Union in North India, writes the Rev. Leslie Wenger, of Serampore College, who is now on furlough in Britain.

"One interesting meeting," he writes, "was called jointly by the Anglican priest and the Baptist district missionary (both Bengalis) at Canning, the centre of our work in the 24 Parganas district.

"Over one hundred persons came, mostly Baptist and Anglican, but a few others from the United Church of North India (Congregational and Presbyterian). One of the chief speakers was the chairman of the negotiating committee, who is a Methodist. I was the only European there.

"The interest shown and the cordial spirit and desire for understanding were most encouraging.

"For my part, I am still unhappy that no progress has been made in the issue of making provision for the conscience of those who, though baptized in infancy, strongly feel the need to receive baptism as believers.

"As I see it, this is a cardinal issue of the liberty of the Christian believer to obey Christ and I cannot feel happy with a plan which does not recognize that, however many safeguards may be necessary to prevent the abuse of freedom.

"I recognize that at present in India the need in our Baptist churches is rather for more order and discipline than for liberty which too often has been misunderstood as freedom for everyone to do what he likes.

"But 'order' which cannot allow freedom for the believer to obey Christ, after due care has been taken to test the genuineness of his conscience, seems to me to be a kind of bondage.

"I still hope that there may be understanding by others of this cardinal Baptist principle."

Mr. Wenger gives a striking example of Christian disunity.

He recently visited Khulna in Pakistan. A group of Baptist young men from Barisal have found work in a newly-developing industrial area and are trying to build up a church at Khalishapur. He was asked to go to see them and he writes:

"At first, all the Christians there were one. Then the Anglican bishop obtained land for a church. The Pentecostalist mission also acquired land. So, the group became split. While I was there, I saw also the Roman Catholic priest cycling to see some of his people.

"And what do the Muslims think of this?"

# "People To People" Week

The week 28th September to 4th October is being celebrated as People to People Week, when public attention will be drawn to the opportunities that exist on our doorsteps to get to know the culture, ideals, problems and way of life of other nations, through offering simple hospitality to people from overseas, whether they are here as students, visitors or helping in British industry.

The idea is a simple one—merely that people who normally no more than rub shoulders in buses, shops, factories, etc., with folk from abroad shall invite one home for a meal—or a week-end. For the individual the gesture would bring an enriching experience and to the guest a chance to understand better the British way of life.

A large number of nation-wide organizations including the United Nations Association, National Council of Social Service, and the British Council, are supporting People to People Week.

## Is this a Record?

Mr. A. Simpkin, of Sheffield, has just retired from his post as Magazine Secretary after sixty-four years of service. His work will be carried on by his grandson, John R. Simpkin.

*(Photo: G. M. Morton Thomas)*

Rev. D. Christopher Davies

The photograph above was taken during Assembly week in London. Mr. Davies died suddenly a few days later, while conducting a service. He was 79 years of age.

From 1906 to 1933 he served on the Congo as evangelist, teacher, and translator. When he returned home on account of ill-health he became the Society's representative in Wales till he retired in 1943.

**KIKUYU MARTYRS**

*E. M. Wiseman*

Highway Press: 3s. 6d.

This is a short but moving documentary containing the stories of some who were martyred, or otherwise suffered for their faith, at the hands of the Mau-Mau terrorists. With the boldness of the Apostolic Age Christians, these Kikuyu believers refused to take vows which denied Christ and bravely suffered, some to the uttermost, for Him.

This book conveys a message—nominal Christianity does not suffice in the day of persecution; only those who are really committed unto their Lord are willing to suffer and die for Him. Such were these martyrs.

This is a book to read and ponder. G.P.R.P.

# Letter from New Delhi

No. 6

By R. F. TUCKER

IT might have been the temperature or the stuffiness of the Hall, but the first session of the 1958 Annual Meeting of the North-West India Christian Council was rather stodgy. There were the formalities first, the roll call which showed a good attendance, the minutes of the last meeting which several people began reading for the first time, and the election of a minute secretary, a privilege which several refused! Even a revised Constitution, which had been well prepared, produced little discussion.

Life began to come to the Assembly as the sub-committees' reports were received. The Medical Committee reported that several Christian hospitals in North India were in difficulty. Our own Bhiwani Hospital is being continued by the united efforts of several of the N.W.I.C.C. churches. Other hospitals were on the point of closing, either through lack of funds, lack of suitable staff, or what was worse, through the opposition of doctors and nurses who had set up in practice near the hospitals, undermining the work of institutions in which they had received their experience.

FURTHER concern was expressed that since the matriculation exam. was now the minimum requirement for admission to the full nurses' course many of our Christian girls were leaving school two years earlier and were satisfied in taking the lower Auxiliary Nurses' Training.

The Chairman criticized the report of the Evangelistic Committee, for many of its proposals had not been carried out. He pleaded that it should concern itself more with collecting history—a record of the things that had been done, rather than with policies and exhortations. This produced a number of examples which showed that the Church was not sleeping.

The Delhi Methodists had had a successful series of meetings at which Dr. Stanley Jones had spoken.

Dr. A. Haqq's evangelistic work, with special reference to a campaign at his birthplace at Ludhiana, was reported. An Indian minister from Jammu reported revival in his Church with prayer meetings daily at 4.30 a.m. for six months, the witness given by a sweeper to a High Court judge, conversion of drunkards and others.

The Hollywood film, *King of Kings*, had been shown at the great Kurukshetra fair where it is estimated that 15,000 were held by its powerful message. This indicates that the day of mass evangelism has not passed.

THE committee concerned with the Economic Life of Christians in North India had been busily engaged in relief work during the year and requested a grant of Rs 25,000 for five boats fitted with outboard motors, together with trailers, to make a mobile fleet for flood relief work. They also asked for large sums for the installation of five hundred hand pumps and five tube wells, in the belief that an adequate supply of water was a necessary step in any uplift work.

Chandigarh, the new capital of the Punjab, was mentioned twice. First in connection with the Church which has been established there through the co-operation of four churches, our Baptist Church included. Building has begun and already there is a good-sized congregation meeting regularly, and the need for a pastor is felt. Secondly, a scheme was introduced for the erection in Chandigarh of a hall of residence for students taking the university degrees, where they could receive the help and inspiration of a Christian institution.

THESE are some of the highlights of the Council. The number of foreign missionaries was quite small. The Nationals present were fully aware of the financial implications of the work in North India, and they seemed more determined than ever to find ways and means of meeting them here rather than by seeking help from abroad. To this end all were agreed that the work of the Council must be made known and supported by the local churches as never before. It is a case again that what is needed is not Christian committees but committed Christians.

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## Pedro Lavwa (*continued from page 138*)

thanked God that at least no lives were lost or anybody injured.

We laid Tata Pedro to rest in the little cemetery just outside the village on the road that leads to the next village—Luzolo—which means "Desire"; and truly the spirit of Pedro Lavwa had departed for the "next village", the Village of Desire that his soul had longed after and sought for so many years; a journey not so long perhaps as to this earthly village of Luzolo; who knows? People gathered from all the surrounding villages, relatives coming all the way down from Léopoldville; a truly large gathering worthy of the passing of such a servant of God. We thank God for every memory of him and pray that there may be many others to rise up and take his place and become his equal in spiritual stature.

# FELLOWSHIP IN PRAYER

**(Based on the Prayer Calendar)**

31 *August*–6 *September:* Pray this week for the work in Bihar and our missionaries and Indian leaders there. Remember the opportunities in the capital, Patna, the hostel for university students, the Angus Girls' High School, the church and evangelistic work; pray also for the church work at Monghyr and Jamalpur, and for Gaya, a centre of pilgrimage, with its church, school, and evangelistic work in the Leper Asylum and the district.

7–13 *September:* This week we are asked to pray for the Staff at Headquarters—the Secretaries in Home and Foreign departments and the members of their staff. Remember the Secretaries in the responsibility they bear, and pray that they may be conscious of the leading of God's Spirit in every decision they are called upon to make.

14–20 *September:* We continue in prayer for the Society's home organization, and movements associated with the B.M.S., remembering especially the Visual Education, Young People's and the Wants Departments, the Scottish and Welsh Representatives of the Society, The Girls' Auxiliary and the League of Rope-holders, the Baptist Doctors' Missionary Fellowship and News Scheme for Baptist Nurses, and the Baptist Men's Movement.

21–27 *September:* Our prayers this week are requested for united Christian enterprises in India in which the B.M.S. co-operates. and for missionaries engaged in that work. Remember in prayer the Union Church, the Allen Wynberg Schools for Anglo-Indian children and the Woodstock School in Mussoorie; the Christian Medical Colleges at Ludhiana, and Vellore; the Henry Martyn School of Islamics at Aligarh; and Bible translation and Christian literature work.

28 *September*–4 *October:* This week we pray for the South Lushai Hills Church; the pastors, evangelists, School and Sunday School teachers, and officers of the South Lushai Presbytery. Remember our missionaries doing Bible revision, translation and publication work, and medical work in the Lungleh district, and those engaged in educational work and training of Christian leaders. Pray particularly for the missionary work of the Lushai church amongst neighbouring tribes, and remember too the North Lushai Mission of the Welsh Presbyterian Church, which is continuing work started by Baptist pioneer missionaries.

# MISSIONARY RECORD

### Arrivals

3rd July. Mr. and Mrs. L. H. Moore and two children, from Léopoldville.
9th July. Miss F. A. Brook, from Ratnapura, Ceylon.
11th July. Rev. F. Stainthorpe, from Bolobo.
12th July. Dr. and Mrs. S. G. Browne and Mrs. E. H. Wyatt, from Yakusu, and Miss M. A. Fasham, from Yalemba.
19th July. Rev. R. V. de C. and Mrs. Thompson, from Léopoldville.

### Departures

28th June. Miss I. Thomson, for Berhampur.
2nd July. Rev. F. J. and Mrs. Grenfell and child, for San Salvador.
15th July. Rev. P. J. and Mrs. Manicom and child, for Yalemba.
17th July. Mr. and Mrs. A. S. Cox and two children, for Belgium.

### Birth

30th June. At Ntondo, to Mr. and Mrs. P. Cook, a son, Jeremy Owain.

### Marriage

19th July. At Folkestone, Rev. Leslie John Jell to Miss Dorothy Emily May, missionaries-designate for Congo.

# ACKNOWLEDGEMENTS

(To 15th July, 1958)

### Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* B.M.S. Work of Mr. David Stockley, £100; Anon., "With best wishes", 5s.; For work in India, £1; Anon., 5s.; Anon., £1; "Teenager", £1; Anon., £1 10s.; Anon., £2; "For work in Congo", £2 10s.; Anon., Covenant payment per B.U., £15 2s. 5d.; Anon., £30.

*Deficit:* M.I.B., 10s. 6d.; "A lover of the spread of the Gospel", £2; Anon., £5; Margaret A. Warne, 10s.; Anon., £5; Anon., £1 10s.; Anon., £2; From W.S.R. "Ask and it shall be given you", £4; Anon., £5; From "Jim", £5; Anon., £1 10s.; Miss M. E. Cook, £10; M.N.B., £3; Towards the B.M.S. Deficit, £5; Sale of jewellery, "precious", £3 10s.; Sale of jewellery, and donation, £1 18s.; In memory of W.M., £5; "Interested" £2; F.D., £2; Southend, Mr. H. H. Pilcher, £5.

*Medical Fund:* T.I.M., for leper children, £1; For work amongst the lepers, E.F.F., £1.

## BRITISH BAPTISTS IN CHINA

H. R. WILLIAMSON **21s.** (postage 1s.)

This important book on the activities of the B.M.S. in China makes a notable contribution to the history of the Society and of missions generally. From a long experience and wide knowledge of the work, Dr. Williamson presents a story of endeavour often in the face of difficulty and danger. He attempts an assessment of the results, and of the future prospects for the Church in China.

## EVANGELISM AND THE CHURCHES

Edited by W. M. S. WEST **7s. 6d.** (postage 6d.)

At home as well as overseas the task of evangelism is a vital concern of the Church. In this valuable handbook a group of Baptist ministers set out their experiences in evangelistic work, and offer useful information and advice.

## STUDY NOTES ON ROMANS

J. R. C. PERKIN **5s.** (postage 6d.)

Not a detailed commentary, but intended to help the general reader to understand the Epistle to the Romans. It provides a plan for a study of the Epistle, and includes notes on its background and meaning. Questions for discussion add to the value of the book.

## MISSIONARY PLAYS

A missionary play or demonstration can be a most effective way of stimulating interest in the B.M.S. If you are thinking of including such an item in your autumn programme, send for our List of Plays (3d. post free). Plays can be sent on approval. Rev. J. Leslie Chown's new Pageant for Youth, *Lights along the Way*, is available at **1s. 6d.** (postage 2d.)

**THE CAREY KINGSGATE PRESS LTD.** 6 SOUTHAMPTON ROW, LONDON, W.C.1.

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OCTOBER 1958

PRICE FOURPENCE

# Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

(Photo: J. Sutton)

Malaya. A fisherman dries his net

# Such as I Have, Give I Thee

THIS month the B.M.S. enters into its 166th year. How different is the world scene now from that in 1792!

To be sure, by 2nd October, 1792 the monarchy had been overthrown in France and many Englishmen feared that revolution would spread to this country. Had there not been disturbances in several towns? But there was nothing comparable with the present situation of apprehension concerning the spread of Communism and dread of world war fought with nuclear weapons.

The complexion of Christendom was very different. It was not possible so long ago to think in terms of a world-wide Church. Great tracts of the earth were still unknown to Europeans and to travel abroad was high adventure indeed.

(*Photo: E. L. Wenger*)

The Jagganath car at Serampore. Each July this car is dragged through the streets

WILLIAM CAREY and his associates at Serampore faced their tasks as messengers of Christ not only with courage, vigour, and enthusiasm, but also with considerable optimism—an optimism grounded in their faith in the power of the Gospel. In their remarkable "Serampore Covenant" they wrote: "The promises (of God) are sufficient to remove our doubts and to make us anticipate that not very distant period when He will banish all the gods of India and cause these very idolators to cast their idols to the moles and to the bats and renounce for ever the work of their own hands".

Today, however, Hinduism appears to be as deeply entrenched as ever. In recent years it has been revived by a transfusion of vitality from nationalism and a draught of the wine of success in political aspirations. Christian churches have made little headway against it. Most of their converts have been won from those on the fringes of Hinduism and from aboriginal tribes.

The power of Buddhism in Ceylon has been brought to our notice in recent political events and it can claim millions of adherents in other parts of the East. Islam holds sway in Pakistan, the Middle East and Africa and, like Hinduism and Buddhism, has been invigorated recently by political developments.

HOW necessary it is then that the work of Christian missions proceed with the maximum amount of efficiency and with a due sense of urgency! Through the very events of our time God is calling us to more devoted service and more serious, sacrificial living. The followers of the Lord Jesus, the only Saviour of the World, must not be idle and indifferent while servants of political ideologies and worshippers of false gods are ceaselessly active.

Will our own Society be able to face with assurance the problems and tasks of the year? Much depends on the support received from the churches.

The prompt response to the Deficit Appeal and the quick reduction of the amount together with an appreciable increase in our normal income are grounds for profound gratitude to God. But there now remain only six months of the financial year. In this time must be raised a sum adequate to meet our commitments so that not only is another deficit avoided, but encouragement given for further progress in our work.

(*continued on page* 148)

# Belgium as seen by an African Girl

By SUZANNE FREITAS

THE two things that impressed me most when treading Belgian soil for the first time were, as you may have guessed already, the cold and the flowers. But whereas the first of these impressions gradually became blurred during the days that followed, owing to the few rapid appearances of the sun and the faithful companionship of heavy coats and woollies, the magic of flowers everywhere continued to pursue me.

A few friends who had arrived earlier showed me photos taken when the trees were still bare, without leaves or flowers. I marvelled then once more before God's handiwork and the miracle He operates in transforming what was a forest in mourning into a garden alive and full of flowers. In future I am sure I shall admire flowers with other eyes because I have seen them bursting forth with such strength and in so great an abundance.

Miss Freitas at the Protestant Missions stand

Whether in rich or poor districts, the people here worship all that represents harmony and beauty. One day when I went to visit a very poor home in the town of Ghent I was surprised to see pots of flowers on the window-sill. That impressed me very much.

THE Exhibition as a whole resembles a vast garden of flowers which, with fountains playing everywhere, lends a happy note and creates in the Exhibition a festive atmosphere, whether the day be a rainy one, or windy or sunny. For you have perhaps been told, and it is true, that in Belgium one is sometimes privileged to experience the four seasons of the year in one day!

During my conversations with visitors passing through our little stand, one thing struck me—generally speaking, the European knows, or rather judges, the Africans according to the films he has seen or the books he has read. Nevertheless, film producers and writers often depict scenes which by-pass the truth without drawing aside the veil, because they are expressing their own ideas. For the most part these ideas are preconceived ones. Not having penetrated deeply into the life of the African, they give facts on Africa seen through Western eyes, hence deformed and lacking authenticity.

MOST of the people we meet here, as soon as they see us conjure up a picture of what they imagine our life to be in our country, a primitive life and one that is almost savage! Immediately, and rightly so, they open the conversation by a reference to this. Naturally we react immediately. What we want people to realize and to believe is that real progress has already been made in the Belgian Congo. Certainly we do not deny our life of bygone days, our customs or our traditions, but we want to place the emphasis on life in Africa today; the life of a people looking to the future and walking with assurance towards better horizons. That is what we seek.

I do not know whether everyone shares my opinion, but I was shocked to see the confused manner in which films on African life were presented. Everyone knows that the Universal Exhibition is placed under the emblem of peace and more especially the progress of man. This progress, we do not deny, is noticeable in every pavilion of the Congo section. But there is a certain class of people who have never met Africans before visiting the Exhibition. These people see in our

pavilions some films which are very well presented in that they show the contrast between Congo of yesterday and Congo of today. But those who have the misfortune to see films which, owing to their presentation of primitive life, contrast very vividly with the Africans who are present at the Exhibition, will leave with a false idea of everything they have seen in our section. If these people ask themselves afterwards if we dressed decently only for the Exhibition, I do not think they will be entirely wrong in asking such a question.

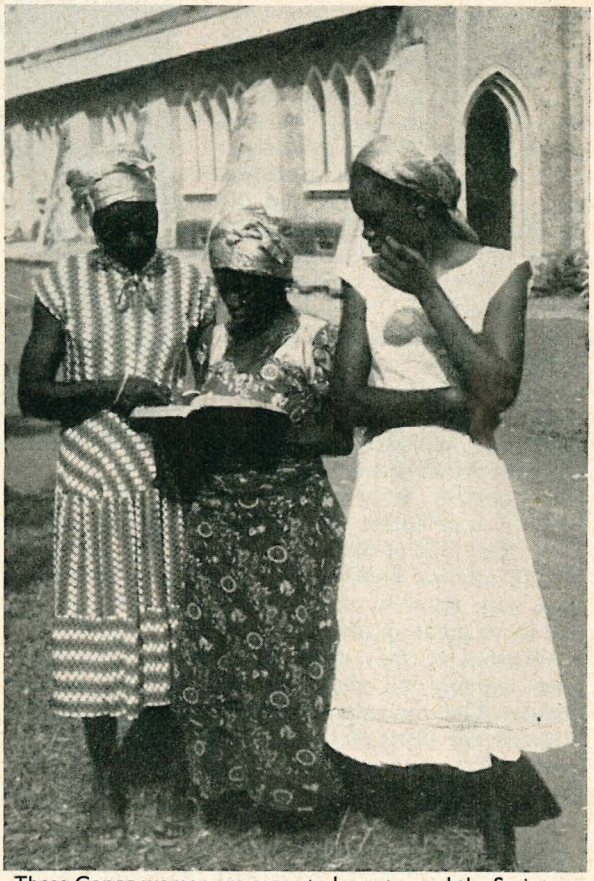
In my opinion, all those who help to encourage ignorance among Western peoples concerning Africa are responsible for the tension which usually exists between the black and white races.

AS regards the working capacity of Belgian women, I must admit that what I have seen has exceeded all my expectations. Having heard Europeans talk so often of the African woman working like a beast of burden, I imagined that, apart from some types of office work, the European woman did not undertake heavy tasks! But in farms and on the land, or in factories and workshops in the cities, I have observed that, generally speaking, the Belgian woman works just as hard as our village women. I do not speak of our towns and cities where usually the man alone works to provide for his family.

On the whole we received a cordial and spontaneous welcome in Belgium. Often, however, we were astonished and shocked by the undisguised curiosity of certain people who seemed to look upon us as circus exhibits. Fortunately, after they had examined us thoroughly, we found, when we wanted to tell them what we thought of their attitude, that usually they did not speak French! Another thing that surprised us was that those who approached us with questions, instead of asking for information on the exhibits, always asked what were our impressions of Belgium.

FOR me those impressions have been good or bad according to the way in which I had pictured conditions when I was still in Congo. Many things which I thought would be perfect in Europe have disappointed me, because I found them exactly as they are with us. Nevertheless I have seen beautiful works of art full of richness both for the eye and the spirit. Beautiful houses and churches of different periods have caused me to wonder at the intelligence and perseverance of those who were able to achieve such masterpieces when deprived of the techniques which the modern man possesses.

I shall derive much profit from this visit to Europe, which has enabled me to observe at close quarters man's science compelling us to draw closer to God. For in this Babel, although the dove of peace soars above every pavilion, one senses the rivalry between nations, the evil in man, and the desire for domination which will drag all this science into an abyss of death if the peoples do not make up their minds to surrender themselves more fully to God.



These Congo women are eager to learn to read the Scriptures

## Such as I Have, Give I Thee (*continued from page* 146)

Gift and Self-Denial Week, which begins on 26th of this month, will provide an opportunity for demonstrating our resolve that the Society shall not lack resources. The theme of the Week is "Such as I Have, Give I Thee". In its original context it referred to the giving to the needy in the name of Christ of the grace of Christ received. In this appeal its reference is enlarged to include the plea for giving in terms of more prayer, more men and women and more money that the desperate needs of people overseas might be met.

May there be a worthy response from us all.

## Quiz Arouses Interest in B.M.S.

The Bradford Auxiliary tries to arouse and sustain interest among children in the B.M.S. by arranging each year a competition. The one this year will be on the lines of a "Top of the Form" Quiz.

The Quiz will take place on four Sundays during the normal Sunday school session. Questions will be prepared by representatives of the Missionary Council and will be based on *Wonderlands*. In this way it is hoped to increase the circulation of the magazine.

The competition has been planned in such a way as to avoid travelling by the teams. Examiners will visit the schools and there put the questions to the teams selected.

## The Triers

A new society for young people has been started at Yalemba, Belgian Congo. It is called *Bameki mpo na Yesu*, which means Triers for Jesus.

The society has grown out of a group of youngsters who wanted to be Christian inquirers. It meets on Thursdays at 5 p.m. and has been told about the Ropeholders and Christian Endeavourers in Britain.

At every meeting, the Triers pray for the young people in British churches and they would like British youth organizations to pray for them.

Flannelgraph talks are enjoyed at the Triers' meetings.

## Distinguished Athlete

Young Ina Disengomoka who is at the Leo Athénée (High School) is distinguishing herself in athletics.

In her age group, the junior category (she is 15), she holds the 1957 record for 150 metres (21"3) and high jump (1m. 40), that is in competition with European children. She has been chosen by the *Ligue Coloniale Belge d'Athletisme* to participate in the Belgian championships.

She is a very clever girl but most charming and unassuming. During the holidays she takes a big share of the household chores and makes frocks for the younger members of the family as well as herself.

Gathering in the sugar-cane harvest in Jamaica

# Village Folk pray for the World Church

The idea of the World Church is spreading even in unlikely places. Says a letter from Bolobo, Belgian Congo:

"This is the Universal Week of Prayer. We are holding services in the church each afternoon and following the same leaflet which many of you are using.

"The services have been well attended and we are hoping that, as a result, the church here will realize the wonderful fact of the world-wide Church.

"To many of the people who have hardly been out of their villages it is difficult to talk of the world-wide Church and for them to grasp the significance of it.

"This will, of course, become easier as they begin to travel more widely and have more instruction in the schools."

# New Law is Challenge to the Church

A new law promulgated in the Belgian Congo is regarded by the Church there as a challenge and an opportunity.

The law is called the *Statut des Villes* and it provides for the consultation of the population on local administration.

In Léopoldville and some other towns, the first consultation took place in December and was nothing less than a local election. Everybody, both African and European, over twenty-five years of age, with five years' education and certain living qualifications was eligible to vote.

Increased attention must now be given by missionaries to preparing the people for the duties of citizenship and Christian witness on public questions.

# A Lesson—In Blood

Blood transfusion is a new and startling idea to most Congo people. But, when the procedure is explained, donors generally come forward readily. That, however, is not always the case.

A woman patient in the mission hospital at Bolobo needed an immediate and large transfusion. All her frightened relatives and friends refused to help.

But immediately there were volunteers from the nurses and hospital workmen. And the woman's life was saved.

"What a lesson this has been to the people of Bolobo!" adds a report on the incident.

# Tamil Families Respond to the Gospel

MARGARET and COLIN GRANT

SURROUNDED by tea and rubber estates on the characteristic hill sides of this part of Ceylon, lies Ratnapura, a town of 12,000 inhabitants and fifty-six miles south-east of Colombo. The scenery around Ratnapura, with its jungle and distant mountains, is majestic and beautiful. The climate, hot and humid, with 200 inches of rain each year. In the town area, the Sinhalese are in the majority; while on the estates in the coolie lines (so called because the rooms are joined side by side, one room to a family, often ten families to a line) live the Tamil people. They are Hindus by religion, hard working and poor, forming the bulk of the labour force on these estates from which, perhaps, some tea may find its way to your teapot!

For over seventy years there has been Baptist work here, and in the last forty-one years the Ferguson High School has grown to hold 450 pupils, making its impress on the whole district as a Christian girls' school of quality.

Just over two years ago, however, under a forward movement to evangelize needy areas, the Ceylon Baptist Council sent David Edward to begin work among the Tamils in this area; and with his father, Rev. Sam Edward, pastor of the Tamil Baptist church in Colombo, and the use for a week of a van equipped with loudspeakers and films, the project was launched.

IT is with a deep sense of gratitude to God that we can at this time "publish with the voice of thanksgiving, and tell of all His wondrous works" (Ps. 26,7). For here at Ratnapura, in very truth, "The Lord hath made known His salvation" (Ps. 98,2). Through the months, David Edward has been combing the nearby estates, fearlessly preaching Christ and engaging in day by day personal evangelism. It has been our privilege to work with him over the past six months, since our return from language school, and we would share with you that which God has done.

Early on, one Hindu woman was miraculously healed, this leading to the conversion of both herself and her husband. A head coolie, called a *kangani*, living in a neighbouring coolie line, was impressed with this, inquired further, and from a life of sin and evil habits, was gloriously saved. Others, such as a tea factory clerk, a high school boy, and a plasterer rose up new creatures in Christ, the old habits of evil living, liquor, tobacco and such-like falling away. Now we are slowly seeing families coming to the Lord and being united in Christ, and the work of instructing inquirers and shepherding the flock is growing.

Last year, eleven people were baptized on profession of saving faith in Christ, and we anticipate two more baptismal services this year. It is a thrill to witness many of these new converts growing in grace, marking their Bibles, which we make sure they possess soon after their conversion, and frequently, giving testimony before their fellow Tamils as they stand with us in the open air.

EACH Sunday, as you gather for your church services, so in Ratnapura, the Tamil congregation assembles early in the morning to offer up praise and worship to God from hearts, redeemed by the Saviour's Blood and attentive to His Word. To survey the gathering is a moving sight; for while most of the townsfolk go along their old ways, with Sunday the busiest day for shopping and trading, here are those who have turned to give Christ the honour due to His Name. Alongside the new converts sit some Tamil children from the school with a teacher, the eye surgeon at the local hospital and his family, a local government officer, an interested Roman Catholic, perhaps a Christian passing through the town: how they need our continuing intercession!

Many hundreds of tracts have been distributed in the area, and the literature side of the work has been stepped up following the arrival of the Austin van for our use. Scripture portions and other evangelistic booklets have had a plentiful sale; the first book tour among roadside villages (mainly Sinhalese) has been successful, by God's good Hand upon us, and plans are in hand for a widespread tract distribution by the believers in the area.

AS we are passing this second anniversary of the commencement of the Tamil work here, we ask you to join us in praise and adoration to Him, to Whom alone is the glory. With prayerful expectancy, we anticipate the coming months, realizing how utterly dependent we are on our Lord's power and grace. Of this we are sure: "A wide door for effective work has opened up . . . and there are many adversaries" (1 Cor. 16,9). Similarly, all those baptized are standing firm, through God, and witnessing well, and they face

A quiet country road near Ratnapura

continued temptations among their Hindu neighbours. The Gospel is proving "the power of God unto salvation to all who believe", and the strong religious-family tie still binds thousands more Tamils in this area.

Our reception with the people and the estate superintendents has been good, but the national situation, both racial and political, is most unsettled. The racial misunderstandings can even overlap into the church fellowship among Tamils and Sinhalese, and impair our unity in Christ. We have a good supply of booklets and tracts, but Communist and other publications are also plentiful. God has graciously given us good health and safety in our many journeyings, and the estate roads are often rocky and treacherous, especially at nights, and the climate always makes its demands on our physical fitness.

We do but look to God, for in Him alone is our sufficiency. May there be those reading this story who shall take these Tamil people, and our work among them, upon their hearts, and over the forces of Satan, pray in the salvation and victory of Jesus Christ.

## TO ALL READERS OF THE MISSIONARY HERALD

It is with regret that we announce that the price of the *Missionary Herald* will be increased in January to sixpence per copy (six shillings per annum). This increase has become necessary because of the steady rise in costs since January 1952 when the present price was fixed.

We are sure that our readers will understand the position and will continue to subscribe to the magazine. Its present high standard will be maintained and, if possible, improved. Through its articles and news items our readers will be kept informed of the work overseas in which they share, and of recent trends in thought concerning missionary problems today.

By present standards, at sixpence a copy it will still be excellent value for money.

(Photo: N. B. McVicar)

This girl is the best weaver in her school (The New Zealand Baptist Mission School at Agartala, Tripura State, India)

# Theological College to Serve French-Speaking Africans

Plans are in hand for the founding of a united French-speaking theological institution to serve the whole of French-speaking Central and West Africa.

A conference of nine churches and missions from six French-speaking African territories held last month decided to try to implement two stages of a plan to establish the seminary, which will teach at university level. The first stage would provide for the setting up of a seminary at Yaounde in the Cameroons by 1960 or 1961 and the second for a further seminary to serve the Belgian Congo and possibly Angola.

The proposals of the conference, which followed up a similar meeting at Léopoldville in 1956 and a meeting on training for the ministry held after the first all-Africa Christian conference at Ibadan, Nigeria, in January 1958, will be sent to all churches and missions in French-speaking Africa with a request for support. Funds will be sought in Europe and America.

The new plan does not call for the closing of existing theological schools, which would continue to prepare students at pre-university level.

A conference to report on progress is proposed for 1959.

## Medical Missions' Appeal

This year's B.B.C. Appeal for Medical Missions is to be made on Sunday, 12th October, in the *Good Cause of the Week* at 8.25 p.m. on all Home Services. It will be on behalf of the Medical Mission work of British missionary societies in India, Pakistan and Nepal.

The Appeal will be made by Bishop Lesslie Newbigin, Bishop in Madhurai, Church of South India, and Chairman of the International Missionary Council. On some Regions, Bishop Newbigin will be preaching at the service preceding the Appeal; on others, a programme featuring medical missions will be broadcast from 7.45–8.25 p.m.

# Only a One-Co

The Yalikina mission station has a delightful situation at a point where the River Lomami flows into the River Congo. All around it is a great forest. And the people of the district are very primitive indeed.

They do not worship idols, a multiplicity of gods or even evil spirits. They recognize no god and do not worship at all. They have no sense of wonder at the marvels of nature.

Here the witch-doctor still holds his ancient power. Babies wear freakish fetishes to ward off evil. Houses and gardens are hung with pieces of coloured cloth or bones for the same purpose. Bitter quarrels and tribal feuds are common.

And the mission station is rated only as a one-couple sub-station of the Yakusu station. At present, the missionary couple there are Tom and Doreen Rogers.

Their main work, of course, is to supervise the running of the church. Their second biggest job is the running of a large school. Actually, there are three schools.

First, there is a Government-subsidized school for more than 500 boys. Secondly, there is a non-subsidized school for nearly 300 boys who are either too big—the only way to judge a boy's age in this part of Congo is by his size—or have not the qualifications to enter the school recognized by the state. Thirdly, there is a school for about 100 girls. So, altogether,

# Hymn Singing F

The Psalms and Hymns Trust celebrates its centenary this year, and part of the celebrations will consist of a Baptist Hymn Festival to be held on Monday, 17th November, at 7.15 p.m. at Bloomsbury Central Baptist Church. A special brochure, of words and music, of selected hymns by Baptist authors from the earliest days up to the present time is being prepared.

Baptist choirs are being invited to attend and it is hoped that members of choirs will be able to go to Bloomsbury straight from

## ple Sub-Station!

there are nearly 1,000 scholars and 400 of the boys live on the station.

The teachers number twenty-one, five of them being women. Ten of the men teachers live on the station with their wives and families.

Boys attending the non-subsidized school spend their mornings doing manual work to help to meet the cost. This work is in charge of a supervisor who also lives on the station with his family.

As someone is always ill and many accidents occur, the station has a small dispensary with an African trainee nurse in charge.

Most of the food eaten by the boy boarders is grown in the station garden. School uniforms are made on the station and the buildings, many of mud, are in constant need of repair.

Mr. Rogers is chaplain, headmaster, warden, head tailor and head gardener all at once.

And his sub-station is the centre of a forest district of more than 2,000 square miles. In this district are 220 churches, with about 2,525 members, and 220 schools with about 3,300 boys and girls attending them.

Arrangements have to be made for the church members to receive Holy Communion regularly and in 1957 there were more than 600 baptisms in the area.

On top of all this responsibility, Mr. Rogers finds time once a fortnight to travel to Yakusu to attend to business in connection with the printing press there.

## stival in London

their offices for a choir practice which will begin at 6.45 p.m. Officers of the Baptist Union and the B.M.S. will take part in the festival. A collection will be taken for widows of Baptist ministers and missionaries.

It is noteworthy that the Psalms and Hymns Trust, which is vested with the right to publish all official Baptist Hymnals, and which distributes its profits amongst widows and orphans of Baptist ministers and missionaries, has distributed over £10,000.

The Kimpese Choir broadcasting

# Congo Mission Choir Heard at Brussels World Exhibition

Visitors to the International Exhibition at Brussels had an opportunity of hearing groups of singers from Protestant Missions in the Belgian Congo.

Two double quartets with African leaders had been chosen; one from the Congo Inland Mission, and one from the School for Pastors and Teachers at Kimpese. Their visit to Europe was largely financed by the Belgian Congo government.

The full strength of the Kimpese choir when leading worship in the School Chapel would be more than fifty voices, but last year a smaller group of twenty-five were able to visit Léopoldville, give four concerts and make recordings which included four double-sided gramophone records. These are now on sale and are finding their way into many Congo homes, where they will be played mostly on portable clockwork machines.

They have a large and varied repertoire; starting from simple arrangements for male voices of hymns from the Kikongo hymnbook, it ranges through French metrical psalms, carols for Christmas and Easter, Negro Spirituals, and chanted psalms, to choruses such as Handel's *Lift up your heads* and Hallelujah Chorus; and an increasingly important part of its work is the popularizing of Christian songs composed by the Congolese themselves.

Few Sunday mornings go by without some recording of the choir being heard on a special radio programme of religious music chosen by listeners themselves.

## New Pageant of Baptist History

Rev. J. Leslie Chown of Wolverhampton has now published his pageant *Lights Along the Way*. It has already been successfully produced in his own church.

Suitable for performance by young people, it presents in a series of brief episodes the history of Baptists.

Copies (price 1s. 6d., postage 2d.) can be obtained from the B.M.S. Bookroom, 93 Gloucester Place, W.1. All profits are for the funds of the Society.

# First Impressions of Pakistan

By SUSAN LE QUESNE

WHAT a moment it was, when I got my first glimpse of Pakistan! I doubt whether there is anything quite like the feeling of excitement, slight apprehension, and yet eager anticipation which one experiences on first seeing the land where one is to work. I shall remember for a long time that morning when I woke up, and thought—Today I shall really set foot in Pakistan! What was it going to be like—anything at all as I had imagined it? My first impressions soon began tumbling upon me to reassure me, and gone was all thought of apprehension.

As we made our way slowly up the Karnaphuli river to Chittagong, the land stretched away flat on either side, with the Chittagong Hill Tracts gradually appearing in the distance as the morning mist rose. And there on the river I had my first sight of sampans—I'd always imagined they were round, but actually they are long and narrow! They soon become a familiar sight, as on all the waterways in East Bengal they are the local craft, and it's a pleasant sight to watch the oarsman bending gracefully to his oars as he stands in the stern.

(*Photo: S. M. Le Quesne*)

A scene on the river near Barisal

IN spite of the fact that I had been told that most of East Bengal was flat, I did not really have any idea of what that could mean, until I stood, and as far as I could see in any direction there wasn't a hill, or even a slight mound in sight! Perhaps you think this will become boring, but I do not think so. Around Barisal the country is criss-crossed with waterways—big and small—and these are always a source of interest for me. One of the things that has surprised me, has been the greenness of the countryside, and the number of trees. It is far from being barren and brown as I had expected. The trees are lovely, of many different kinds, sizes and shapes, and of different hues of green. They suddenly burst out into brilliant blossoms which rejoice the heart.

It is difficult to disentangle my first impressions of the people. They seem to be everywhere, jostling, shouting, talking, laughing, and the most adorable children with enormous brown eyes! There is no chance of going anywhere unnoticed. But it is not a rude stare, it's just plain curiosity. They are all so friendly, and I've never felt so helpless as when surrounded by a crowd all talking to me, and I not understanding a word—a good spur to language study! There was one delightful incident on a train, when a girl had to reassure her little brother that we were humans and not some strange animals!

BUT chiefly I've been most conscious of, and grateful for, the fact that I have come from the Church to the Church. The building may be strange, the language unintelligible, the service unfamiliar, but there is no mistaking that we are all part of the one Church of God, and therefore I am "at home", and can join whole-heartedly in the worship. Incidentally, I felt that I had progressed quite a bit when I could find the hymn numbers!

These are just some of my first impressions, and with them goes a deep impression of the work that there is for the Church to do. So many shrines, and temples, and minarets, so much need and poverty, and ignorance of the Gospel all around! I shall not easily forget my first sight of a woman in purdah walking along the road—so unnatural to my eyes, and I found it vaguely terrifying, and a challenge to the freedom we enjoy in Christ; nor will I forget the devout Muslim who on the top berth, in a bumpy train, carefully made his preparations and then said his prayers. I know there are two sides to this question, but it is a challenge to our sincerity and loyalty to God. The people are there, the need is there, and the Church is there, entrusted with the Good News of Jesus Christ, and we are called to be fellow-workers in meeting that need with the Good News.

# Letter From New Delhi

No. 7

By R. F. TUCKER

IN 1956 engineers started to pour cement for the construction of the Nangal-Bhakra Dam. In July, when the dam had reached half its height, 400 ft., the diversion tunnel, which had carried the river water around the side of the dam, was closed. In five days a huge lake formed with a maximum depth of 160 ft. and water began to flow over the spillway, cascading 200 ft.—the largest man-made waterfall in India and perhaps in the world. When the dam is finished the lake will cover an area of about 800 square miles and will provide all the year round irrigation, prevent floods and through several power stations generate a tremendous quantity of cheap electricity.

The monsoon, rivers, irrigation—these are vital subjects for India which is largely agricultural, especially as eighty per cent of the crops grown are food crops. A recent editorial pointed out that the farmer is often in a quandary. If he plants his seed too early and the rains fall, they wither. If he leaves planting too late, the young plants may have trouble in saturated or inundated soil. If he uses irrigation water for which he has to pay, and it rains, then he may feel his expenditure has been wasted. If he doesn't use it then he cannot retrieve the situation when his crops fail.

IN July, when the Union Home Minister, Pandit G. B. Pant, pressed a button at the Harike Barrage on the River Sutlej to let water flow into the Sirhind feeder—part of the Nangal-Bhakra irrigation scheme—he said, "While we work for the progress of the country we should also be careful to see that there is no disunity among us. If we quarrel among ourselves who would do the job of eliminating poverty, hunger and illness from the country? We are doing the hard job of taking water to the desert, cannot we use the fresh water to cleanse our hearts?"

His is not the only speech of recent days which points to a very real consciousness that there is need for a tremendous "cleansing" in national, civic and individual life. To state the problem is one thing; to find the solution, the "fresh water", another. Our answer is, of course, belief in and practice of the Gospel.

INDIA'S poor success at the recent Asian Games at Tokyo has caused concern in sporting circles. India stood seventh. Miss Elizabeth Davenport, the champion javelin thrower (mentioned in an earlier letter and who has since appeared in the Empire and Commonwealth games at Cardiff) gained a silver medal.

In an effort to improve India's position in International Sport a special Committee appointed by the Ministry of Education met to discuss the situation. General feelings were that sport must be promoted in schools and colleges more than before and that sportsmen should be given more frequent chances to meet international teams. The Maharaja of Patiala, President of the Indian Olympic Association, suggested that funds for this should be raised through lotteries and football pools, thus saving the Government a considerable amount of money. It will be much regretted if the Maharaja's suggestions are accepted for the sake of sport. Already in some Indian states lotteries are conducted for various purposes, including hospitals and medical services. Such methods of raising money for any purpose are to be deplored, especially in a country where there is so much poverty.

The lotteries (and one can buy an Irish Sweepstake ticket here also) do raise considerable amounts of money but one wonders how much of it is donated as philanthropy. It is much more likely that the majority of donors are dazzled and tempted with the prospect that their one rupee may bring them a grand prize of ten thousand rupees or more.

*(Photo: J. Sutton)*

Youth leaders of the Malayan churches at a study conference organized by Rev. J. Sutton (front row, second from left)

# "Printers in Forty Languages"

By L. R. HAZELTON

THIS advertisement has aroused the imagination of more than one individual passing by in the street below. "Forty languages," they say. "What a lot!" Some, I suspect, rather doubt its veracity; but over the years the Baptist Missionary Society's printing press in Calcutta has been printing something useful, Scripture portions, or school or college text-books, in the forty-six languages enumerated. This list covers a language area extending from South India to China and from Bombay to Thailand.

But what is a language? A very interesting question indeed.

A language, at least in so far as these forty are concerned, is a method by which people can communicate one with another. For example, we have a substance common to most of us called by English people "water". In the Bengali language this is *jal*, in the Hindi language this is *pani*, in the Tibetan language this is *chhu* and in the Tamil language *thanni*.

The word in each case is used by several million people and is as commonly used in the language area as in our own case, and yet all the words mean the same substance to the various people using these languages: they all understand that water, or whatever they call it, is good to drink and sometimes to wash the dirt off with.

There are other words that are common to all these language areas like this. To take another example, everyone knows what a mother's love is, though the words they use to describe it are different. But the word "God" means something different in each area, except among Christian people, so that we have to understand what we are doing when we talk about the Love of God, or God's Love. But today we can thank God that there are those in each language area who know God's Love for themselves individually, in whatever language they may express it.

AT the Watch Night Service in Carey Baptist Church, Calcutta, at the end of the year it is customary for us to hold a combined English, Hindi and Chinese service which is quite an inspiration. The hymns, for example, are often the same hymn sung to the same tune but translated into these three languages and sung by nationals of these three great nations. There are just one or two hymns that have been translated to a similar metre, etc., so that they will fit the tune. Then again, some time in September or October each year we have a special Sunday set apart to remember the Bible Society, "Bible Sunday"; and at the evening service a text is quoted or read by as many as twenty-five to thirty language representatives.

It never ceases to give me a thrill to know that with all these differences yet we can praise Him who has redeemed us for Himself, together. In the Book of Revelation John writes: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice——" (Chapter 7, verse 9).

I expect to be there with them one day. I shall expect to see some of my friends there also; there will be no question of *apartheid* there. Will you be there?

In the November *Missionary Herald* will appear the list of the languages printed.

(*Photo: L. R. Hazelton*)

The Baptist Mission Press, Calcutta

# Indian Christian Leader Visits Britain

Rev. F. J. Martin, one of our Indian Christian leaders, has been granted a Cadbury Travel Scholarship, and will be spending a year in this country, studying at Selly Oak, Birmingham, and visiting some of our Baptist churches.

For the past three years Mr. Martin has been President of the Baptist Union of North India, and was recently elected vice-president of the newly-formed Central Baptist Council of North India (the former United Committee).

In 1929, on completing his training at Saharanpur Theological College, Mr. Martin was appointed an evangelist in Bhiwani. From 1930–44 he was pastor of the church there. During this period his ability was recognized by his appointment as secretary of the Agra-Delhi Church Council. He helped, in 1948, in the formation of the Baptist Union of North India, into which the Agra-Delhi and other church councils were merged.

He was given full charge of the Bhiwani district work in 1944, and since 1949 has been in charge of the work in the Palwal District. Under his leadership, there has been an increasing response to the Gospel in the villages of this area.

Mr. Martin has a winsome personality, marked preaching ability and gifts of leadership. He is much respected and loved by the churches which he serves, and his colleagues, both Indian and English.

(*Photo: J. Morgan*)

Rev. F. J. Martin with his wife and daughter

# Selling Bibles to Muslims

*Call to Istanbul* by Constance Padwick* is the story of a man who spent his life in the service of the Bible Societies in Turkey. If he had been asked, Lyman MacCallum would perhaps have described himself as an ordinary fellow, but if personal relationships and quality of life are the acid tests, here is a book to read about a life set towards God, and remaining undeflected by war, ill health, and all the attendant difficulties of working in a Muslim country continually beset by political upheaval.

The book brings out the delicious humour of the man, his quiet enjoyment of friends and of nature, and his enduring capacity for work. From his letters we are given intimate pictures of Turkish life and people, and something of his penetrating understanding of the Muslim's faith and heart. One of the few men who were in themselves the bridge between the Christian and the Muslim, because he always had time to enter into brotherly relationships with individuals. This story is one to be pondered by those Christians, and particularly missionaries who find themselves in contact with devout men of another faith. The author is honest about the criticism sometimes levelled at MacCallum's methods of achieving this relationship, and the reader may decide that at times he walked too delicately.

M. B. CARBERY

*Longman's, 16s. 6d.

## Helping Hong Kong's Refugees

Since the "liberation" of China by the Communist armies in 1949 nearly one-and-a-half million Chinese people have fled to the British colony of Hong Kong. They came from all classes in the community.

The twin cities of Victoria and Kowloon became grossly overpopulated and the plight of many of the refugees was indeed deplorable.

In his little book, *In the Shadow of Nine Dragons*, Eric Hague relates a number of most moving stories of these refugees and of the work of Christian missionaries among them. The book is published by the Highway Press.

## New Book on Pioneers in China

To mark the 150th anniversary of the arrival of Robert Morrison in China, the Council on Christian Literature for Overseas Chinese has published *Pioneers of the Protestant Church in China*, by Jen Yu Wen. This is an original work in Chinese.

Mr. Jen also translated Broomhall's *Robert Morrison—a Master-Builder*.

Of the fifty-eight books published during 1957, four were original Chinese writing. The thirty new translations included three titles in the "Christian Classics Library", five titles in the "World Christian Books" series, and one from the Christian Students' Library.

## Church Roof Repaired

The church in Tsinan of the Church of Christ in China was having difficulties with its twin bell-towers erected in 1926. The tiles were breaking off to the danger of passers-by and to the detriment of the church fabric. It was, therefore, decided to reroof the towers with galvanized iron sheets.

Assistance was received from the Municipal Religious Affairs Office and the Housing Control Bureau. A loan and two hundred sheets of iron were made available. By the end of last year the bell-towers were roofed with iron sheets painted red. They look splendid.

# Be Sure your Sins will Find you Out

By EVAN D. HOWELLS

AT most plantations there is what is known as "contract service"—men taken from their own villages and sent to work in the white man's plantations. This, as a rule, they dislike very much.

At a certain plantation two groups of men were sent from two different posts (government centres). One group were mostly Christians; the other were not and spent most of their evenings dancing with their tom-toms. The Christians, most evenings, had times of singing or prayer meetings.

Both groups were sent to plant young coffee plants at different parts of the plantation and it was noticed that the "dancing" group finished daily sooner than the Christian group, though both did the same amount of work, and the same work—planting coffee plants.

Indeed, it became great fun at the plantation for it seemed evident that the Christian group were poor workers and became known as the "lazy" group seeing they were always late arriving at the native quarters.

THE work of checking the day's work was done by the planter himself, and he saw to it that each had done their work. Even the planter showed opposition to the Christian group, now known as the "lazy" lot. He, the planter, said all he wanted was for the work to be done, and if it meant longer hours for them, that was their look-out.

In time the planting was finished and just right for the rains which came in abundance.

The planter, delighted with the rain, soon visited the young coffee plants. He visited first those planted by the "lazy" group and to his delight saw the plants all fresh, and signs of young shoots coming on. Then away he went to the coffee plants planted by the "dancing" group, but there the plants did not seem so forward.

"It may have been that the soil was not so good," he thought. "The plants not so shaded. By another week they will certainly show better!"

So, on the following week, again the planter visited the two plantings. The ones planted by the Christians were a sight to see, but the ones planted by the "dancers" were worse still—no fresh shoots, but plenty of dead leaves. Why this difference? It was the same plantation; they were the same coffee plants, brought from the same nursery, planted the same time. He, the planter, could not understand.

He went away thinking and wondering why.

THAT evening an older and more experienced planter came along and gave him the story. The old man went along with the planter to see the plants. He saw first the planting of the "lazy" group and was pleased with what he saw; then away he went to the plantings of the "dancing" group. "Ha!" exclaimed the old planter. "Pull up one of the plants for me." Up it came and the story was revealed.

"Where is the black loam that was around these plants?" asked the old planter. "The small straw baskets that held all together, where are they?" They had been thrown away and hidden. All the planters had done was to push in the plants to fade and die. Yet they had been told that nothing should be removed—the whole basket, earth and plant was to be put in.

As a result this group were called before the planter and told how deceitful they had been. Several hundreds of coffee plants had been destroyed. From the plantation the "dancers" were marched off to the Government Officer for punishment.

The Christian group were also called and commended on their honesty and praised for their work. They were no more called "lazy" workers. Now the planter understood why they arrived late every evening from their work.

The planter asked for details as to where they came from and who taught them. He sent for the Evangelist and asked him to come every Sunday to preach and hold a service in the plantation compound. This has been done with good results. The same planter previously to this had always opposed the Evangelist and the Christians. Now it's all changed.

---

**Legacies**

The following legacies have been gratefully received in recent months:

| | | £ | s. | d. |
|---|---|---|---|---|
| *July* | | | | |
| 17 | H. D. James ... ... ... ... | 61 | 16 | 8 |
| 17 | Miss H. C. Thomas ... ... ... | 60 | 0 | 0 |
| 22 | Mrs. S. A. Tucker (For work among Tamils in Ceylon) ... ... | 60 | 0 | 0 |
| 23 | Miss L. Mitchell ... ... ... | 500 | 0 | 0 |
| 25 | R. Mawson ... ... ... ... | 500 | 0 | 0 |
| 24 | H. P. Girling ... ... ... | 25 | 0 | 0 |
| 31 | Miss M. Witherspoon (further sum on a/c) ... ... | 500 | 0 | 0 |
| 31 | Miss K. D. Howell ... ... ... | 300 | 0 | 0 |
| *August* | | | | |
| 1 | Miss J. S. Day ... ... ... | 1,800 | 0 | 0 |

# FELLOWSHIP IN PRAYER

**(Based on the Prayer Calendar)**

5–11 *October:* This week we are asked to pray for the Baptist Union of Pakistan, its officers and members, all churches belonging to it, and missionaries and church workers taking the Gospel to Muslims in East Pakistan. Remember in prayer the work at Dacca, the church and evangelistic work in the district, and work amongst students and government officials. Pray also for the church at Naryanganj.

12–18 *October:* We are asked to pray for the work centred in Chittagong, a growing seaport. Pray also for the work of the Chandraghona hospital, with its nurses' training school and leper colony, its staff and patients. Remember missionaries and evangelists working amongst tribal people and Muslims in the Chittagong Hill Tracts.

19–25 *October:* Continue to pray for the work in the Chittagong Hill Tracts, particularly that centred at Rangamati, where there is church and evangelistic work. Pray also for the work in the Barisal district with its sixty churches—and for missionaries, pastors and schoolteachers engaged in that work. Remember in prayer the boys' and girls' boarding schools at Shanti Kutir, the missionaries and staff, and also the church work in the district.

26 *October*–1 *November:* This is Gift and Self-Denial Week. Give thanks to God for the great company of missionaries and supporters at home, now entered into their rest, who have maintained the work of the Society since its formation, and into whose inheritance we have entered. Also join in thanksgiving to God for the sacrificial gifts of His people which make possible the spreading of the Gospel.

We are asked to pray for the work of the Mission to Lepers, United Society for Christian Literature, and the British and Foreign Bible Society.

# MISSIONARY RECORD

**Departures**

24th July. Rev. G. and Mrs. Ellis, and two children, for Yalikina.

29th July. Miss M. E. Hitchings, for study in Belgium.

30th July. Mr. D. H. M. Pearce, for study in Belgium.

3rd August. Mr. and Mrs. G. A. Nullis, for Léopoldville.

4th August. Dr. Gwenda M. Lewis, by air, for Vellore.

**Arrival**

23rd July. Rev. A. C. and Mrs. Elder, from Cianorte.

**Birth**

23rd June. At Kimpese, to Rev. I. R. and Mrs. Secrett, a daughter, Anne Grace.

27th July. At Birmingham to Rev. A. G. and Mrs. Lewis, missionaries - designate for Pakistan, a daughter, Andrea Jane.

# ACKNOWLEDGEMENTS

(To 13th August, 1958)

**Donations**

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Anon., £1; Anon., £10; Anon., £2; Anon., £5; Anon., £1; Anon., Ingatestone, £6; Anon., Pinner, £11; Towards transport cost of Wants Boxes, £5; M.M.L., £25; B.L.M., £1; Anon., Stanmore, £5.

*Medical Fund:* Anon., £7; Anon. for lepers, £1; Anon. Work at Chandraghona, £100 and work at Udayagiri, £100; Anon., £2.

*Deficit:* Precious, £5; A friend in Moray, £2; Anon., £7; Anon., Sale of Coins, £5 2s. 9d.; "For B.M.S. deficit", £40; Anon., £2 10s.; M.A.J., £1; "From a Baptist at High Wycombe", £2; Anon., 10s.; "Teenager", £1; E.E.M. From a member of Daybrook Baptist, £1; Anon., Thorpe-le-Soken, £1; Anon., £3 10s.; Anon., £1; Glasgow Friend, £5; Manchester, £20; Anon., 10s.; A *Herald* Reader, £2; M.M.L., £5.

**Legacies**

The following Legacies have been gratefully received in recent months:

| | | £ | s. | d. |
|---|---|---|---|---|
| *June* | | | | |
| 17 | C. P. Woodham ... ... ... | 100 | 0 | 0 |
| 17 | Miss Mary Perry ... ... ... | 853 | 16 | 11 |
| 19 | H. J. Hawley ... ... ... | 25 | 6 | 8 |
| 23 | Miss Jane D. Baxter (Medical) ... | 100 | 0 | 0 |
| 24 | A. Nelson (further payment) ... | 350 | 0 | 0 |
| 25 | Miss M. Witherspoon (ditto) ... | 250 | 0 | 0 |
| 25 | A. J. Matthews (Medical) ... ... | 51 | 3 | 0 |
| | D. Williams ... ... ... ... | 50 | 0 | 0 |
| *July* | | | | |
| 1 | Miss L. Strawson ... ... ... | 300 | 0 | 0 |
| 7 | W. A. Jordan ... ... ... | 10 | 0 | 0 |
| 8 | S. de Groot (Medical) ... ... | 21 | 0 | 0 |
| 9 | Miss A. M. Cookson ... ... | 50 | 0 | 0 |
| 14 | Miss H. M. Ovenden ... ... | 10 | 0 | 0 |

(See also page 158)

THE BAPTIST MISSIONARY SOCIETY
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in celebration of the Centenary of the

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on

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at 7.15 p.m.

at

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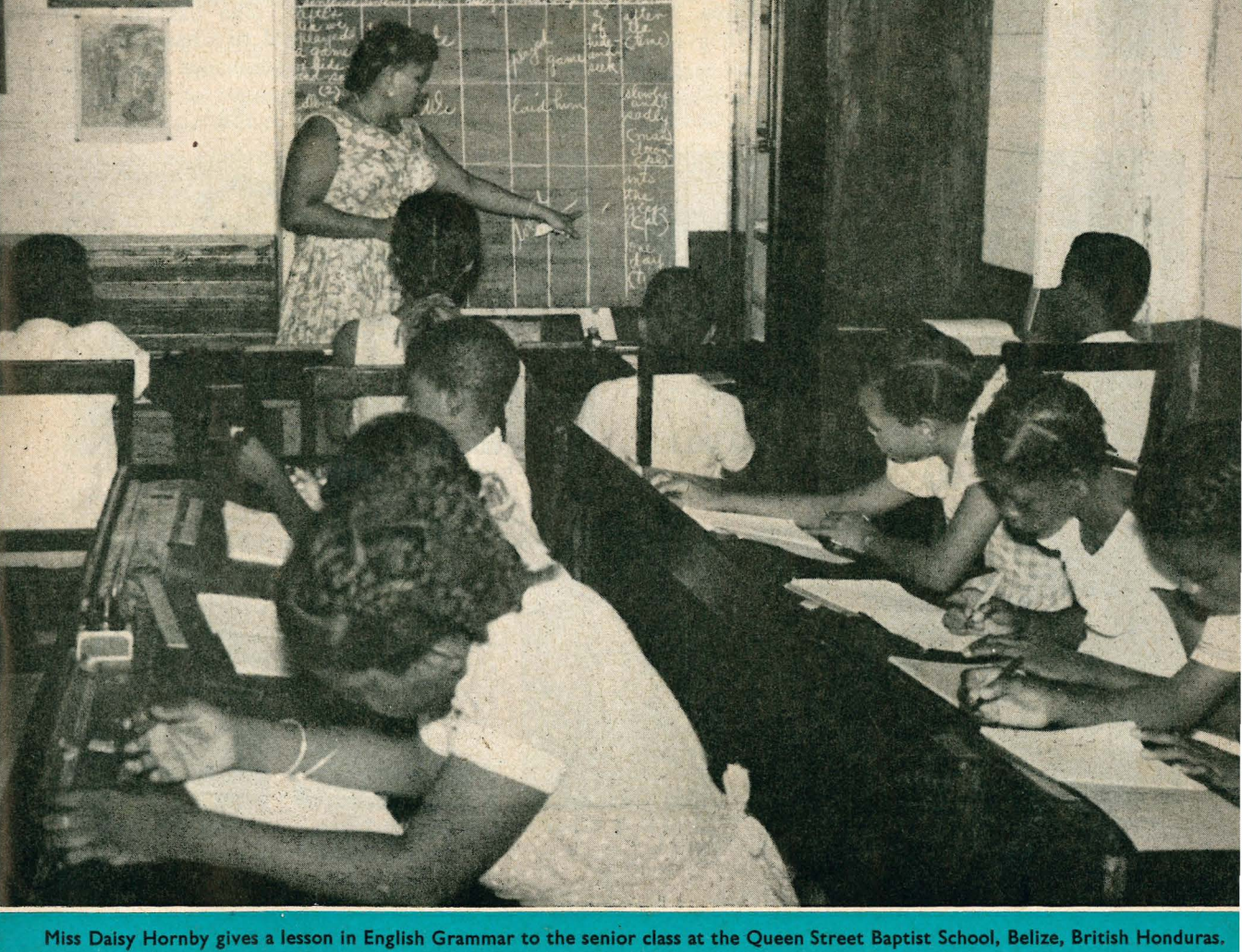
NOVEMBER 1958 PRICE FOURPENCE

# Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



Miss Daisy Hornby gives a lesson in English Grammar to the senior class at the Queen Street Baptist School, Belize, British Honduras.

# Reinforcements

Rev. R. F. Bottoms

Miss O. M. Rowett

HERE we introduce eleven new missionaries who have recently left for service overseas. We know that our readers will remember them in their prayers as they begin the strenuous task of learning new languages and adjust themselves to new ways of living.

All of them have already spent a long period in preparation, including courses at either Carey Hall or St. Andrew's College. Two of them, **Rev. A. G. Lewis, B.A.,** and **Rev. R. F. E. Warden,** have been ministers of churches in this country; Mr. Lewis of Laird Street, Birkenhead, and Mr. Warden as associate-minister of West Ham Central Mission. Mrs. Lewis is a biochemist and a Doctor of Philosophy. Mrs. Warden is a doctor and will share in medical missionary work. Mr. and Mrs. Lewis have gone to Barisal, East Pakistan: Mr. and Mrs. Warden, after a year of study in Belgium, to Upoto-Pimu, Belgian Congo.

**Rev. R. F. Bottoms** (Bristol College) is a nephew of Dr. J. W. Bottoms of Chandraghona and of Rev. W. W. Bottoms, M.A., Editor of *The Baptist Times.* He has gone to Delhi. **Miss Olive M. Rowett,** a member of the Carshalton Beeches Church, has gone to Balurghat, West Bengal, for evangelistic work among women and girls.

Two new missionaries for East Pakistan are **Miss Kathlyn P. Archer** of Clapham, who has gone to Barisal for evangelistic work among women, and **Miss Jean Pullin,** S.R.N., S.C.M., of Rickmansworth, who has gone to Dinajpur for language study after which she will proceed to Chandraghona

(*continued on page 163*)

Rev. A. G. and Mrs. Lewis

Rev. R. F. E. and Mrs. Warden

Miss K. P. Archer

Miss J. Pullin

Miss B. M. Cooke

Miss L. M. Fuller

Miss V. C. Coles

# The Protestant Missions' Stand at the Brussels Exhibition

By GEOFFREY ELLIS

AS this is being written the Brussels Exhibition has just welcomed its 24-millionth visitor and the crowds are still rolling in.

The majority of those who have made the pilgrimage to this enormous product of glass, steel, and human ingenuity have been Belgians, many of whom have visited it several times. But the total also includes many millions of others—Germans, Dutch, French, Americans, English, Swedes, and countless other representatives of nearly every nation on earth.

The crowds that have swarmed round the Exhibition day after day have exceeded all the expectations of the organizers, and Brussels has undoubtedly been the meeting-place of all the nations this summer.

IT is very fitting that the Protestant Missions working in the Belgian Congo should have striven to be represented at such an exhibition. Their stand, though modest in size, is of high quality.

It is to be found in the Congo Government's vast pavilion in the centre of the exhibition. This pavilion has proved to be one of the most interesting and it attracts great crowds, particularly at week-ends and holidays. There is almost always a steady stream of visitors passing through the stand, and sometimes the flow reaches two or three thousand an hour. Here is a wonderful opportunity for publicizing the wonders wrought by the Word of God in Congo.

What do all these visitors see? They can see many carefully selected photographs of missionary work and achievement. These are divided into sections demonstrating the history of missions in Congo evangelistic, medical, and educational work. Each mission working in the Belgian Congo has an album of photographs to illustrate its own work. Many people are interested to see the first printing press used by a Protestant mission (S.M.F.) in Congo in 1886, which is being operated on the stand today.

There is a cinema where many films of excellent quality are being shown, and many who only sat down in it to take the weight off their feet, stayed to become interested. Many people were impressed, too, with a large map of Congo which showed the progress of missionary work there by means of lights.

WE were very fortunate to have a number of Congolese assisting with the work of the stand, some of whom were gifted conversationalists able to answer questions and put visitors in direct contact with Congo. These were able to be present through the generosity of the Belgian Government. The permanent staff was assisted by missionaries, representing at different periods nearly every Protestant mission in Congo. A great deal of missionary and evangelistic literature is being distributed. Rev. H. W. and Mrs. Coxill, who have spent two hectic years getting the exhibits together and organizing the work of the stand, deserve our deepest gratitude for what they have achieved.

As a Congo missionary, I came away from the Exhibition feeling very thankful for the opportunity I had had of working on the Protestant Missions stand. It was a strengthening experience to be put into touch so realistically with the vast Protestant work in Congo which includes 324 mission stations and represents a community of over two million Congolese.

It was a great joy to meet African colleagues from all over Congo who had come to speak of their work in Brussels. It was a revelation of God's power to accomplish great things through his servants in spite of the tremendous natural obstacles that have impeded the development of missionary work in Central Africa.

We can be proud that the B.M.S. has had a share in promoting this exhibition of missionary achievement.

## Reinforcements (*continued from page 162*)

Hospital to serve as a nursing sister.

**Miss Betty M. Cooke** of the Park Road Church, Bromley, a qualified teacher, after a period of study in Portugal, has gone to Angola.

**Miss Lesley M. Fuller**, B.A. (Hons.) of Ferme Park, and **Miss Vivian C. Coles**, S.R.N., S.C.M., of Silver Street, Taunton, are in Belgian Congo, having completed their courses in Belgium. Miss Fuller is at Wathen as a teacher, Miss Coles at Bolobo Hospital as a nursing sister.

# Important Anniversary Celebrated in Belize, British Honduras

IN JUNE this year, the Queen Street Baptist School, Belize, British Honduras, celebrated its 125th Anniversary.

Gifts from friends of the school in Belize have made possible the renovation of the buildings, and therefore the Anniversary Celebrations were combined with a reopening and thanksgiving ceremony.

The school motto is "Manners maketh man", and at the celebrations the Director of Education for British Honduras, Dr. H. W. Howes, spoke on this theme, addressing both the schoolchildren and their parents.

During the celebrations, the school manager—Rev. H. M. Brown—gave a brief but interesting account of the school's history.

THE school was founded in 1833 by Mr. and Mrs. Bourne, missionaries of the Baptist Missionary Society. In 1834 Rev. Alexander Henderson, who was sent out from Heycock in Devon, became Headmaster along with his other duties as a missionary. By 1835 the school was reported to have two hundred pupils.

Mr. Henderson was also officially appointed schoolmaster to the regiment at the Barracks, and given a sergeant's pay! Some thirty or forty children and recruits were driven each day from the Barracks to the school, by an African corporal carrying a long white wand in his hand. The children and recruits made considerable progress under Mr. Henderson, and it is reported that the African corporal, who at first frequented the local grog shop during the time his charges were having lessons, was eventually prevailed upon to join them, and became an exemplary character.

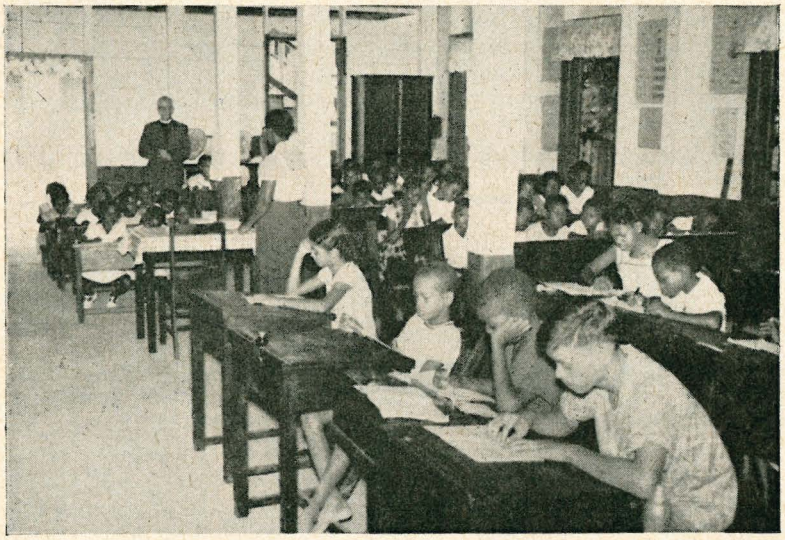
Mrs. Henderson taught with her husband in the school—but after fifteen years' faithful service she died. Mr. Henderson, however, continued to serve the school for a further thirty-two years.

During this period he translated passages of the Scripture into the Carib and Waiken languages.

THE responsibility for the work in Belize was eventually handed over to the Jamaica Baptist Union—and from 1890, for forty years, outstanding service was rendered to both church and school by Rev. James N. Anglin from Jamaica. He had been trained at Calabar College.

After the 1931 Hurricane Disaster, the government took over the school, and made it a "model school", paying rent to the Mission.

In 1951 the school was handed back to the Mission. Since 1955 Miss Daisy Hornby has been Principal. Under her leadership the attendance at the school has increased from 55 to 130.



A corner of the schoolroom at Queen Street, Belize. Rev. H. M. Brown, who kindly supplied this picture, is standing at the back.

## A Little Book about Missionary Service

The South African General Mission has recently published a little booklet by one of its missionaries, David Evans. Its theme is Missionary Service. In a series of brief letters the author describes the call to missionary service, the necessary preparation, the general background of the work, and the problems which arise.

Though he writes primarily for his own Society and from the point of view of one serving in Southern Rhodesia, much of what he says is wise advice for missionaries anywhere. The booklet will be especially useful to those considering the call to be missionaries. (*On Missionary Service*, by David Evans, 1s.)

## Civic Welcome for Missionary Doctor

Recently, the Borough of Deptford gave a civic welcome to Dr. Stanley Browne, who has just arrived home on furlough from Yakusu, Belgian Congo.

After the welcome, which took place before a full meeting of the Aldermen and Councillors, Dr. and Mrs. Browne were guests of honour at a reception. During this, Dr. Browne was given an opportunity of meeting former colleagues, for before beginning medical training, Dr. Browne had worked as clerk in the Borough offices.

At Yakusu, Dr. Browne has spent many years in research work on leprosy and tropical diseases, and it was because of this work that he was honoured by his own borough.

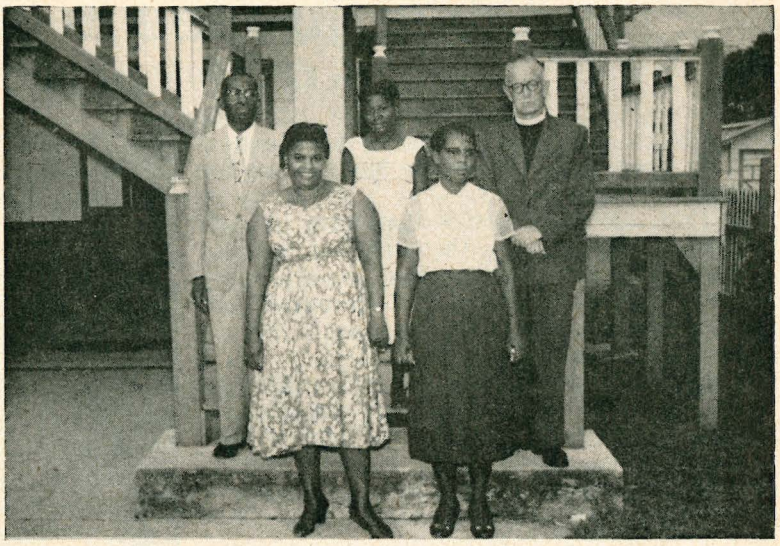
This year the fascinating story of his work has become widely known through the publication of *Bonganga* by Sylvia and Peter Duncan. The *Evening News* and *The Children's Newspaper* have also given prominence to articles on his work.

## 500 Baptisms in One District

News from Chekiang indicates that the churches are active there. Five hundred baptisms have been reported from Wenchow during the past two years. "In one village where at the time of the withdrawal there were only three or four Christian families, now there are only that number who do not believe."

## Humble Chinese Christians Help

A letter from inside China states, "The Holy Spirit is working quite apart from man's efforts, raising up helpers from the common people, a carpenter here, a vegetable seller there, a country woman in several places. One such is in touch with some seven hundred Christians, and ministers to their spiritual needs."



The principal, Miss Daisy Hornby (*front row, left*) and members of the staff of the Queen Street Baptist School, Belize, British Honduras, with Rev. H. M. Brown

# "Civilization Has Come!"

At last, there is electric light at Yalemba mission station in Belgian Congo. The money grant for the installation was made four years ago. But, in the Yalemba district, one cannot just ring up a contractor and tell him to fix-up the plant.

A missionary had to wait for his furlough in 1955 before he could select suitable apparatus in England and order it.

There were other delays. But the generator reached Yalemba last Christmas. The cable arrived in March.

The generator (Technical note: it is a 7 kW machine) is heavy and there was a good deal of trouble transporting it from the river steamer at Basoko to the mission station. Then a shed had to be built to house it. The shed is of concrete blocks with an aluminium roof.

There was even greater difficulty in transporting two big drums of cable. They were left by the steamer on the beach of a sawmill about five miles from the mission station.

The station's largest canoe was sent to fetch them. They were safely put aboard. But, when the canoe was pushed into deep water, the two drums tipped the boat onto its side and they rolled into the river. They were recovered and then taken home in a larger canoe lent by the sawmill.

Students at the mission school went into the forest and cut poles to carry overhead cables. Next, the students learned to use and fit insulator tips to the poles and attach the heavy cables. They also helped to wire the buildings.

A final test with a battery in the engine-shed made sure that all the connections were correct. The heavy oil engine was started and it was observed to fire regularly. So the dynamo was switched on and the electric bulbs began to glow.

Students working with paraffin lamps ran out of their rooms with delight. Babies and small children wakened up and refused to go to sleep again. Youngsters ran to the engine-shed and danced outside it, singing: "We're in Europe now. Civilization has come to Yalemba!"

The European staff, busy marking examination papers, was equally glad to have a bright light. But what they most appreciated was the fact that the electric bulbs do not add to the heat of the Congo night like the paraffin lamps.

# Silver Jubilee in Orissa

By KENNETH F. WELLER

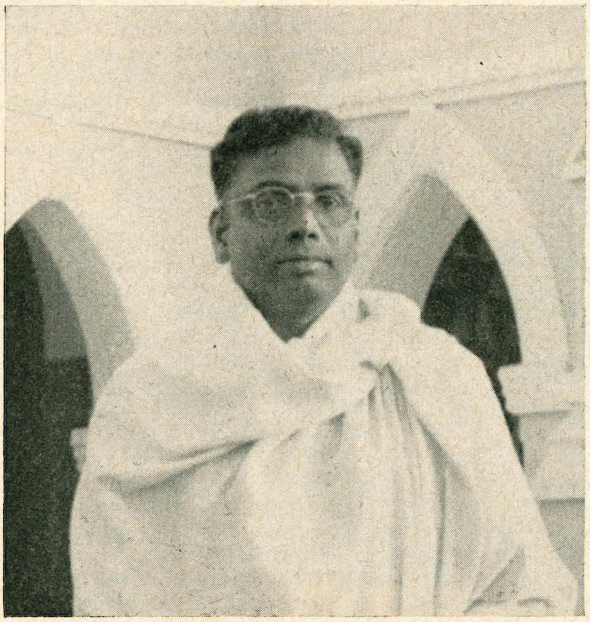
IT all began in Jerusalem! Yes, on the Mount of Olives where Jesus Christ gave His disciples the Great Commission.

In 1928 the International Missionary Council met there. Challenged by the growth of churches which had come into being through the missionary movement of the last century, this Conference called for the establishment of a true partnership between church and mission.

The delegates from India returned, challenged by this call, and inspired to work out the possibilities of such partnership.

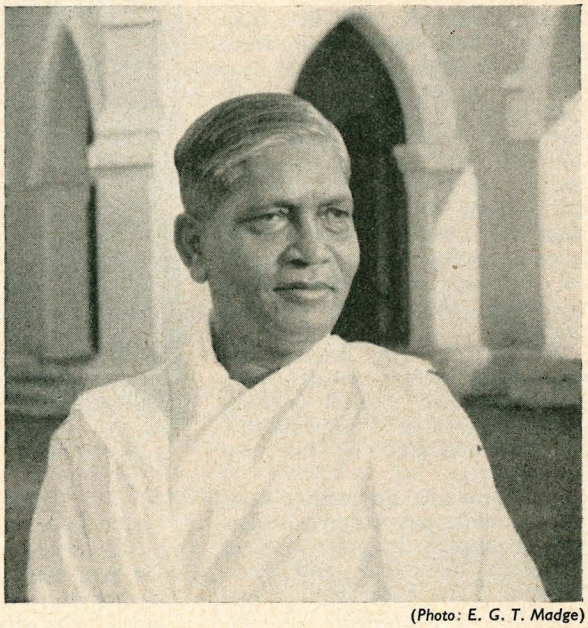
In 1929 Indian leaders and missionaries working in Orissa met together at Puri. They challenged the churches under their care with these words—"that the Conference feels that the formation of a United Christian Council is necessary for the evangelization of Orissa, and that to achieve this object the western church working in Orissa (i.e. the Mission) be merged into the Indian Church, so that the latter may be central in all Christian activities."

FROM that date, for three years, these leaders laboured to draft a constitution for a Church Council in Orissa. We thank God for their courage, patience, faith and vision.



(Photo: E. G. T. Madge)

Rev. Sadananda Patra



(Photo: E. G. T. Madge)

Rev. Benjamin Pradhan

Easter 1933 saw the completion of their task. The Orissa Central Church Council (now known as the Utkal Central Church Council) came into being. Its purpose:

1. The extension of Christ's Kingdom.
2. The strengthening and developing of the District Church Unions.
3. The building-up and support of such institutions as shall further the above aims.

The Rev. F. W. Jarry was the first President, Mr. P. K. Das the Vice-President, and Revs. B. Pradhan and B. F. W. Fellows were appointed Joint-Secretaries.

The Orissa Central Church Council functioned through the six District Church Unions of Cuttack, Puri, Ganjam, Kond Hills, Sambalpur, and West Utkal.

The first three are the older, and in these areas no spectacular growth has taken place, and the work has been mainly of a "holding" nature. Recently, however, there has been encouraging progress in the Cuttack area.

The three other district unions are fields of growth and opportunity. In recent years, the growth in the Kond Hills and the West Utkal areas has been amazing—and the task of building

up and consolidating the church brings us new responsibilities and challenges.

The growth in the Sambalpur area, while on a smaller scale, has been none the less significant and challenging.

THE past twenty-five years have been ones of considerable progress as the following statistics show:

| | | 1933 | 1957 |
|---|---|---|---|
| Churches | ... | 114 | 222 |
| Baptisms | ... | 498 | 1,157 |

You will see from these figures that the number of baptisms has more than doubled.

There has also been some encouragement on the level of support. In 1933 the contributions of the churches towards the support of their respective District Unions was about 25 per cent—in 1957 it was 51·9 per cent, and in the 1958 Budget the amount was increased to 56·5 per cent. Of course, over and above this the B.M.S. allocation is used, and there is a large grant for Dearness Allowance for workers.

Some of the institutions of the Church Council are self-supporting and others are moving in that direction. Our schools, colleges, hospitals, Theological School, adult literacy work and the production and printing of Christian literature are all playing vital roles in evangelism, the training of leaders and the upbuilding of the church in Orissa.

In 1952, the United Christian Missionary Society of the Disciples of Christ in America became partners in the Church Council. This partnership has brought a significant reinforcement of personnel and money to the work in the West Utkal area, and to a lesser extent in the Kond Hills.

THE Silver Jubilee Assembly of the Church Council was held in Cuttack in January of this year. It was fitting that Rev. B. Pradhan—who has served the Church Council with great devotion as secretary for twenty-four years—was inducted as President. Under his leadership the Assembly reached a high level of spiritual inspiration and challenge. The theme was "The Living Church". His Presidential Address was on "The Living Church and the Living Lord". In other sessions the theme was further developed and the closing Youth Rally was on "The Living Church and the Future".

The Silver Jubilee is to be marked by a forward movement. A fund is being raised to open work in a seventh district, and plans are already being made to send a Gospel Team into one of the ex-native state areas to the north of Cuttack.

AMID the Silver Jubilee celebrations and plans, however, there is deep concern for a number of problems—the provision of, and training for an adequate full-time and lay ministry, the problem of adult illiteracy in the newer areas, the supply of sufficient Christian literature for evangelism, and for the spiritual nurture of the growing church. Some of the churches are complacent and self-centred, and preoccupied with self-preservation and have lost their zeal for evangelization.

From the Jerusalem Conference comes the call and challenge:

> "The fostering of such an indigenous Church depends upon the building up of its spiritual life through communion with God in prayer and in public and private worship; through knowledge of the Bible in the vernacular; through a sense of Christian stewardship; through an indigenous leadership of men and women who will share their religious experience with others; and through adventure in service and self-expression."

The Silver Jubilee is a milestone in a partnership between the Church and the B.M.S. in Orissa. We pray that it may remain "a partnership of obedience" and that we shall together move forward into the future in the faith and experience that the Living Lord lives in and works with His living Church in Orissa.

## Printers in 40 Languages

*Languages used by the Baptist Mission Press Calcutta (actually 46 in number):*

*English or Latin script*

1. English
2. French
3. Latin
4. German
5. Swedish
6. Spanish
7. Lushai
8. Garo
9. Khasi
10. Pali
11. Ao Naga
12. Angami Naga
13. Lohta Naga
14. Wa (N)

*Bengali script*

1. Bengali
2. Assamese
3. Manipuri
4. Santali
5. Daphla (N)
6. Riang (N)

*Devnagri script*

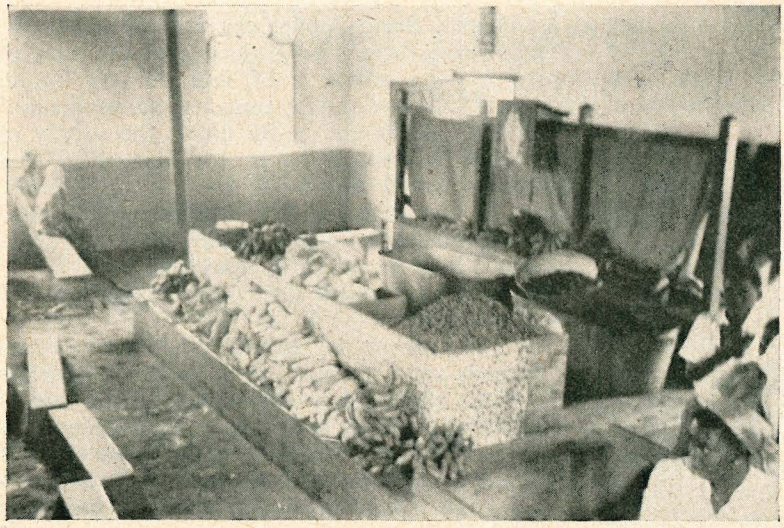
1. Sanskrit
2. Hindi
3. Marathi
4. Maithali
5. Nepali
6. Prakit

*Persian script*

1. Urdu
2. Arabic
3. Persian
4. Sindhi
5. Pustu

*Each with their own individual scripts:*

1. Greek
2. Burmese
3. Hebrew
4. Chinese
5. Tibetan
6. Lepcha
7. Ahom
8. Armenian
9. Gujrati
10. Gurmukhi
11. Oriya
12. Tamil
13. Telugu
14. Malayalam
15. Kannada



(*Photo: G. B. Merricks*)

Harvest festival gifts at San Salvador, Angola

# Harvest Festival in Congo

In Congo, as in this country, Christians bring their gifts to the annual Harvest Thanksgiving service, which at San Salvador is held in March. The gifts themselves, however, described in a letter from Mrs. F. J. Grenfell, are very different.

It would have been almost impossible for the church members to bring their gifts on the day before the Festival, so the church was not decorated beforehand. But on the Saturday the missionaries took boxes and baths to the church and arranged them on the platform in front of the pulpit. A bright curtain about two feet high was used to disguise the rather motley collection.

At nine forty-five on the Sunday morning, the bell was rung to call the people to church. Soon a continuous stream of African women and children were coming down the aisle. They wore brightly coloured dresses and carried bowls balanced on their heads. The bowls contained peanuts in shells, palm nuts, *nsafu* (a fruit), Indian corn, manioc—wet and dry, bananas for cooking and for dessert, cabbages, and some beans, although the bean harvest was late due to a shortage of rain. The peanut harvest, however, was good, and hundredweights were brought—for which the missionaries were very grateful. The service had been brought forward a few days so that the gifts could be used to feed the teachers who had come in for a ten-day conference—and roasted banana and peanuts is a favourite African breakfast menu!

The men gave money, as in their gardens they grow mainly coffee and oranges, which are harvested later in the year.

The gifts may vary, but in Congo, as in England, the meaning of the service is the same; in San Salvador, these people showed their gratitude to God by their generous giving.

## Two-Year Wait for Scriptures

For nearly two years, the mission station at Kibentele, Belgian Congo, had no copies of the Scriptures to sell.

Now, however, a supply of Bibles has arrived there and they are reported to be selling quickly.

On the day the Bibles arrived, there was much sewing of bags for the evangelists who need to protect books from heavy rains.

# The Little Chu —and the one in

Just outside the south wall of Old Delhi is the Village of the Shoemakers. Really, it is not a village, but a crowded settlement of people from villages who live like villagers as much as they can.

If one passes through narrow alleyways and climbs steep stone steps, one reaches flat, but uneven, slab roofs. And there is the Little Church on the Roof.

When a service is being held, the men and the children sit on the floor. But the women sit on benches. The singing is accompanied on Indian instruments, and there is a crowd of non-Christian onlookers.

Visitors can easily tell the members of the tiny Baptist group from the spectators—the churchpeople are the clean ones with happy expressions on their faces.

Very different from the Little Church on the Roof is the Free Church in New Delhi.

This is a fine and large circular building originally intended for an English-speaking congregation. Its ministry is Baptist and Methodist alternately.

Up to the end of the war, few Indians were seen at the services. But today the large congregations at the services in English are almost wholly Indian. Most of those present come from an

# The Govern Opens New

A fine new hall has recently been erected for the Kettering Baptist Church, Duncans, Jamaica. The total cost of the building was £3,000 and thanks to the generosity of those attending the opening ceremony, when £300 was collected, the remaining debt is now only £600.

There were many distinguished guests at the ceremony. In fact, so many people gathered that only half of the crowd could get into the hall.

## ch on the Roof
## he Richest Street

English-speaking and highly-educated section of Indian society.

The extensive ministry of the Free Church is constantly growing. Recently, a Sunday afternoon service conducted in Hindustani has been started. And an extension scheme has been started at Green Park, a housing estate south of New Delhi. This project is in charge of a B.M.S. missionary.

Delhi is a city of contrasting churches. The Central Baptist Church in Chandi Chowk, Old Delhi, stands in a street which claims to be the richest in the world. This church is usually full and the visitor is struck by the number of children, including babies, who attend with their parents.

There is still no church building on the Green Park estate, but a friend of the church is working on plans. Services and meetings are held in a house. Sunday congregations number between twenty and twenty-five. As yet, many of the Christians moving to the estate have kept their associations with city churches.

A meeting is held on Tuesday evenings. Recently, it has been studying the situation of the Church in Germany, Spain, Africa, America and Korea. Then the meeting began a series of Bible studies based on the prophet Amos.

## ›r of Jamaica
## Church Hall

His Excellency the Governor of Jamaica, Sir Kenneth Blackbourne, K.C.M.G., and Lady Blackbourne shared the opening ceremony, and the President of the Jamaica Baptist Union, Rev. I. C. Parsons dedicated the hall.

The hall is to be known as the Fray's Memorial Hall to commemorate the ministries of the Revs. Ellis Fray, father and son, who had served the Circuit for sixty-one years.

*(Photo: A. L. Suter)*

**The school at Hindustan, South Trinidad, in course of erection and some of the children who are waiting for it to be opened**

## Baptist World Alliance Medical Team tours Asia

Twenty-seven countries in Asia, Europe and Africa were visited by the Baptist World Alliance Medical team, which left San Francisco on 14th June and returned to the U.S.A. in October.

The team consisted of five Christian physicians and surgeons who, giving three months of their time, sacrificed three months' income from their own medical practices. Travel expenses were underwritten by a Baptist layman from New York. Special medical equipment and drugs were donated by American medical supply firms —and were distributed to needy medical centres and mission hospitals *en route*.

Much publicity has been given to this tour in America, and as well as being accompanied by a reporter from *The Cleveland Plain Dealer*, a leading newspaper, the team was accompanied by photographers. The result of this has been that the work and needs of medical missions have been brought to the attention of a very wide public in the U.S.A. through the medium of the press, radio and television.

During the tour thousands of dollars worth of drugs and medical equipment were given to needy medical centres and mission hospitals throughout the world. When the needs of various mission hospitals are reported by the team, much more equipment will be sent to them, since many thousands of dollars have already been pledged for this purpose.

It is hoped that the survey by these Christian doctors may make possible the establishment of a "permanent revolving pool of volunteer physicians", who will be available whenever and wherever needed for brief periods, to cope with epidemics and other medical emergencies.

### 15 Believers Baptized

Last September over sixty people were present at a baptismal service in Kuohsien, Shansi, China. Fifteen believers were baptized.

In Nan Kuo Hsia-ts'un during the same month five were baptized. Altogether in August and September in the Kuohsien district fifty-four were baptized.

# "No Room for Even an Ant"

By JOAN PEARS

IN the Church in India are some very eloquent story-tellers and evangelists. The Bible women at Berhampur are no exceptions. They make the Bible stories living and exciting; much more so than this English imitation.

"There is a great crowd of people crushing into a house. So tightly are the people packed, that not even an ant could get in. Not even the smallest variety of ant. The people have all come to see and hear a great teacher who also has the reputation of being able to heal all manner of diseases. Here come four men, carrying a bed. They are desperate to bring their ill friend to this famous teacher and healer, Jesus."

On goes the story, and the patients and their friends listen readily. It is most graphically described and, moreover, the scene is fairly familiar. Though I cannot quote an instance of anyone making a hole in our hospital roof, there is often a jostling crowd in the waiting room and now and again a patient arrives carried on a bed.

WATCHING the village scenes in India and listening to our Bible women, has made the Bible live in a new way for me. The Eastern shepherd; the sower with his basket; the fisherman, with nets spread on the hot sand, mending the holes; these can all be seen in Orissa. Somehow, when I listen to the story of the Prodigal Son along with the Hindu patients and their friends, I feel what a terrible disgrace it was, that the lad should have taken on the unclean job of tending pigs; and I feel again what an astonishing and wonderful thing it is that God the Father should love us and care for us, however far we wander from Him.

To the village patients and their friends this teaching seems so wonderful as to be too good to be true. The women nod their heads and clasp their hands reverently as they hear of Jesus, but say, "We are only foolish people. How can we understand these things?"

Truly, it is very hard for them to understand, with minds filled with Hindu mythology and complicated rules concerning household religious ceremonies. For them, too, life is very tough and they have learned to be fatalistic. At the best of times, making ends meet is a struggle—but if, through flood or drought, the crops fail, then there is hunger. Ill-fed people easily fall sick. They also fall in debt to money-lenders.

But the Orissa villagers retain a cheerfulness, a sense of humour and a delight in simple things. A rickshaw ride to view the sights of Berhampur, or an encounter with those rather funny European people at the hospital is quite good entertainment.

The hospital chapel at Berhampur (Dr. Joan Pears is in the middle of the picture)

IN hospital they find a strange impartiality between rich and poor and an unaccustomed insistence on a certain amount of discipline. They find also that the hospital people do not approve of many of their notions about diet and hygiene. It is all very bewildering, but these nurses and doctors evidently care about them, and perhaps it all has something to do with this Lord Jesus of whom they speak.

That, possibly, is how the village people think. The hospital staff certainly need powers of understanding and so does the church in Berhampur.

This church is well established and the membership largely consists of the grandchildren and great-grandchildren of the

(*continued on page 171*)

# A Schoolmaster Becomes Pastor

By CYRIL AUSTEN

IN August 1953 the *Missionary Herald* printed the story of how a village lad from a very humble and unpromising beginning became one of our most capable schoolmasters at Lingungu. The man's name is Abalayama Baburdo and there is now another chapter ready to be added to his story.

He began work in the station central school—a government subsidized school—in 1952 and did excellent work for us as a schoolmaster until 1957. But during these five years he did more than just his school work. He did so much lay preaching that we missionaries sometimes wondered if it was wise from a health point of view to crowd so much into his Sundays.

He also held office in the Lingungu church as a deacon. In this capacity he soon distinguished himself for his wisdom. Many are the midday dinner breaks he spent in "cutting palavers". Some of these palavers were sent on to him by the missionaries. In fact, it became all too easy to say to someone who was bothering us with something not too important, "Oh, go and see Baburdo at midday."

LINGUNGU church has grown through the years and is still growing. The roll of church members in good standing contains just over three thousand names and the most urgent demand today is for Congolese pastors. In thinking this matter over, praying and talking about it amongst ourselves we missionaries were soon unanimous that we could delay no longer. Two more Congolese pastors must be appointed to join with Pierre Angangi of Bardu in the care and administration of this huge church. Neither did it take us long to reach unanimity in the choice of these men—Abalayama Baburdo and Mose Boelenge. Neither man has had specialized or theological training, because their basic educational standards are not sufficiently high, and cannot therefore carry the French title of *Pasteur*. But each has now been commissioned by the church and has entered upon his pastoral duties.

We who are servants of Christ and His Church sometimes feel supremely confident that something we have done or plan to do is so very clearly the will of God. Baburdo's new appointment became for me one such case. To give up schoolmastering and become a pastor meant a considerable reduction in salary. As a schoolmaster ninety per cent of his salary came from the government; but as a pastor the local Congo church has to carry the burden in its entirety. It could not pay him at the same rate as the government had paid him. Nevertheless, Baburdo has accepted this fact and today is giving sacrificial service to Christ and His Church.

IT seems probable that this man has been placed in the position for which, all along, God has been preparing him: first as teacher-evangelist in a village, then as overseer, then as schoolmaster, and now as pastor.

Thus he has joined a very small group of men who, because we lack as yet fully theologically trained ministers, are exercising the pastoral office in the Lingungu and district church. They are brave men for they are the under-shepherds for far larger memberships than we usually meet with in England.

With the guidance and prayer backing of those of us who are perhaps more privileged, these men are going to make the all important contribution of our time in both extending and stabilizing the Church of Christ in this area.

## "No Room for Even an Ant"

(*continued from page 170*)

original high caste Hindu converts. These well educated people have put aside and forgotten Hindu tradition, so they too have to make a special effort to understand their Hindu neighbours. Now and again, a Hindu family does join the church and we rejoice and long for such occasions to be more frequent.

THE Bible women, in hospital, preach daily to Hindu women and also go out visiting. They are getting older now, and sometimes show signs of tiredness, but often I am amazed at how they carry on teaching and preaching so freshly and so faithfully. The pastor too works hard, mostly among the Christian community, and also—when he gets the opportunity—among the Hindu neighbours. So the Gospel encounter continues to take place in various ways.

Pray that the church in Berhampur might be encouraged and strengthened in heart and that those who have worked there faithfully for many years—pastor, Bible women and faithful members—may, in the end, see great fruit for their labours.

# Witch-Doctor's Charm for Every Child

By RODGER P. SHIELDS

NOT long ago I went with another missionary to spend a week-end in one of the most distant villages in our area around San Salvador. The village is more than eighty miles away, the first forty of which are along one of the most important roads in our area, but from there on we have to follow a small track which runs along the base of a high plateau.

As soon as the rainy season begins, this track is converted into a track of treacherous mud and some of the small stick bridges over the many streams are washed away so that the road can hardly be used by any truck until the rainy season finishes again some seven months later.

I was appalled when we reached our destination —I had not been anywhere in our district before where the children were so uncared for and undernourished, with obvious skin and eye infections, and apparently all suffering from the worm infestations which are so prevalent where we work.

WHAT appalled me most was the fact that every child in the village was wearing at least one witch-doctor's charm tied around his neck or perhaps around his body, and each had a yellow paste made out of palm oil and ground up leaves smeared on his head—the witch-doctor's prophylactic against epidemics such as measles and whooping cough. It is not at all unusual to see these charms being worn—but what upset me most was the fact that we have had a teacher-evangelist working in this village for some years and yet despite his work and witness there did not seem to be any child who was not wearing this sign of the witch-doctor's power.

I was so disappointed to see all the children wearing these charms that I called the teacher-evangelist to me and asked him why it was that despite his daily teaching in the school and his constant service as pastor of the small church in his village, everyone was still obviously bound by the power of witchcraft. He gave me this reply: "If you would give us here a dispensary we would have some power to help us break down the power of the witch-doctor."

YES, surely it is not surprising that the people in this village accept the witch-doctor's advice: he is at least in their own village, whereas the B.M.S. hospital is nearly one hundred miles away along a road where no cars or lorries can pass for a great part of each year. And surely it is a challenge to us that we should give to these people something of the elementary care they need—and so help their suffering of body as well as their sickness of soul.

If only we had the resources to give to this people something of the service which we so long to be able to give in the name of Christ! If only we had the missionary staff which is so urgently needed to give the necessary oversight to the Church of God as it struggles to grow surrounded by the forces of evil!

(*Photo: Amy Bean*)

Happy schoolchildren at Yakusu, Belgian Congo.

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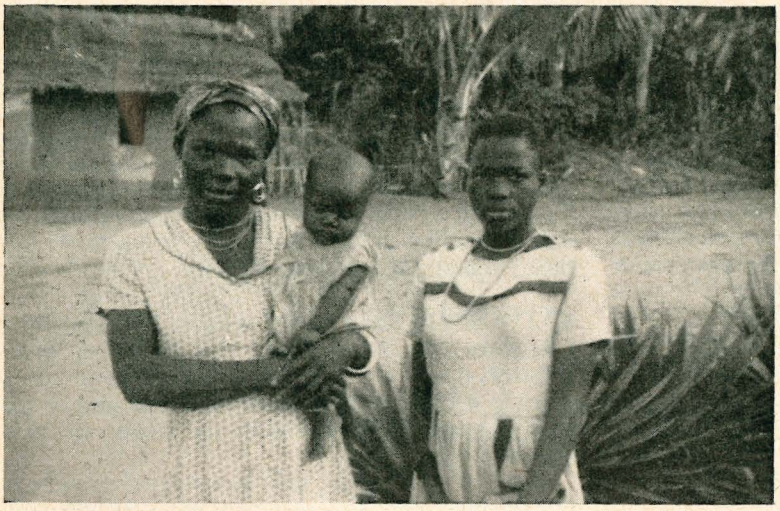
# Yalemba Student Begins Work at Ntondo



(Photo: B. H. Thomas)

The above picture shows the wife of one of last year's students at the Bible College at Yalemba. She is holding her baby which was born in the dispensary there. By her side stands an older daughter who is a pupil in the primary school.

The whole family has now gone back to Ntondo, their home station.

The father of the family, Moomba by name, was one of the older men to enter the Bible College and had been in charge of a regional school for many years in the Ntondo area. In spite of being older than most students he made a valiant effort to settle down to studies again, and did well in the exams.

A jolly little man, and yet with great sincerity underlying his gaiety, he was very popular at Yalemba and was elected chairman of the students' council.

We have no definite news, as yet, of his final appointment at Ntondo, but we expect he will be given an evangelist's appointment there with oversight of several churches.

## New Matron at Calabar College

This year at Calabar College has been noteworthy for the fact that an old student of the college, Rev. Horace Russell, B.A., B.D., has been appointed chaplain. He is to serve both the High School and the College, and is the first Jamaican to hold the post. He has just returned to the island after studying at Oxford.

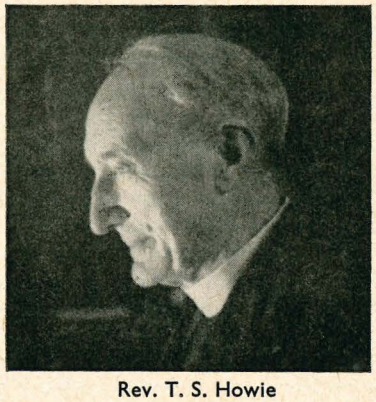
Mrs. C. Blake Martin is to be the new matron. She takes the place of Mrs. Keith Tucker who for more than eight years had voluntarily served in that capacity.

There are at present nine men in residence. Two leaving men were valedicted at the Close of Session service on 9th July, when Rev. Lewis Davidson, M.A., of Knox College gave the Valedictory Address. Both leaving students have settled as pastors of groups of churches. One will assume the pastorate of the Bellas Gate group of churches and the other of the Bethtephil group.

## Outsiders Come in

Concerning his work at the Union Church, Mussoorie, North India, Rev. T. S. Howie writes:

"Several non-Christians are attending our services. They include a retired stockbroker, three government officials and a bank clerk. They seem hungry for fellowship and a message."



Rev. T. S. Howie

# More Help For Bible Students

The Epistle to the Romans is one of the most important books of the Bible, and always repays careful study. Yet it is not easy to understand without the aid of notes or commentary.

A real need has been met by Dr. J. R. C. Perkin of Altrincham, in his little book *Study Notes on Romans* (Carey Kingsgate Press, 4s. 6d.). Originally planned in connection with the Baptist Union Diploma scheme, the notes are so arranged as to take the student through the Epistle in eight weeks. Questions are supplied for those who wish to test their knowledge by written work.

Anyone wishing to begin New Testament study will find the notes most helpful. They are clear and concise and expound the main themes of the great letter. Moreover, they direct the student's attention to the best commentaries on the subject and to wider reading.

# New Delhi Calling

No. 8

By R. F. TUCKER

IN Lucknow district there has been a campaign to convince farmers that water used for hydro-electric schemes is still useful for irrigation. Rumour had got around that it had lost its "fertility" and farmers had refused to pay for it.

At the other end of the scale the Indian Agricultural Research Institute, New Delhi, had been declared a University. In place of the association's diploma in agriculture it will now be possible to take a course leading to M.Sc. or Ph.D.

FOR several weeks there has been widespread unrest among students throughout the country. The Benares University has been a centre of accusations and counter-accusations between staff and students. In Lucknow students taking a course in Ayurvedic Medicine have caused trouble on the proposed termination of their course.

Calcutta, notorious for students' strikes, has again come into the news. Demonstrations have been taken out, in which were many small children, in protest against the action of the U.S.A. and Great Britain in the Middle East. In Kerala, the Communist controlled state, student agitations have led to strife and political parties are accusing each other of fomenting trouble. In Delhi, a hundred students left their examination centres and demonstrated because their M.A. Economics paper was "too stiff".

From the time that students were encouraged to take part in civil disobedience campaigns and strikes in connection with the "Quit India" campaign, Universities and Colleges have been tinder spots for trouble makers, the students being used for this cause and that according to the views of the student agitators.

INDIAN students are, for the most part, like students everywhere, anxious to learn and to progress. These do not cause trouble. Others are like those who register for one exam after another in order to maintain office as student leaders. Others, in an Editorial, have been described as "those who under any criterion of education ought not to be at a University at all".

Many are desperately poor who know that unless they get some sort of degree their chances of getting even a third-rate clerk's post is pretty remote. Some are fortunate to live in hostels, though all are not well administered and there are reports of overcrowding. Others live from hand to mouth in rented rooms, sometimes under shocking conditions.

The most comfortable are those who are able to attend College from their own homes. Some take their degree through evening classes. They leave for work around 9 a.m. and remain there until 5 p.m., then cycle to College (in Delhi, perhaps six miles) for three hours. Returning home they have their evening meal around 10 p.m.

STUDENTS often have just cause for complaint, classes are crowded and the ability of some lecturers doubtful. The mad scramble to obtain a place in a College often leads to abuses and to the fostering of useful contacts in order to gain admission.

Black as this picture may be it is not the whole. Universities and Colleges are carrying through programmes of higher education and research creditably under difficult circumstances. The majority of the students are content to pursue their studies with only an occasional outburst of high spirits, so typical of their fellows throughout the world.

Recently, the President of India, Dr. Rajendra Prasad, whilst speaking at Madras referred to indiscipline among students and pleaded for better teacher-pupil relations. He said that whilst students should study politics and day to day questions they should not participate in party politics, further, political leaders should not encourage students to take part in their rivalries. He asked students to build up their character and to take part in social service.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# FELLOWSHIP IN PRAYER

**(Based on the Prayer Calendar)**

2–8 *November:* Please pray this week for the stations of Jessore, Khulna, Dinajpur and Rangpur in East Pakistan, and missionaries and Pakistani workers engaged in evangelistic, pastoral and educational work. Remember especially the experimental farm at Khulna, and pray that the churches in East Pakistan may maintain their witness in spite of lack of leaders and extreme poverty.

9–15 *November:* This week we are asked to pray for the thirty-one Baptist churches and 1,744 church members in Ceylon: for the Ceylon Baptist Council and its officers: for the B.M.S. Secretariat in Colombo and for Cinnamon Gardens Baptist Church, Colombo. Pray too for work at the Girls' Boarding School, and Carey Baptist College, and evangelistic and pastoral work.

16–22 *November:* We continue praying for Ceylon. Remember the church, evangelistic and school work at Matale and Ratnapura, and the missionaries and Sinhalese leaders who are responsible for it. Pray also for the work of the Ceylon Women's League, Laymen's League, Young People's Association and their officers and members.

23–29 *November:* Remember in prayer the Baptists in Jamaica, where linked to the Jamaica Baptist Union are 235 churches. Pray too for Calabar Theological College and its staff, Calabar High School and its staff and Calabar Chapel with a chaplain who serves both school and college and also the local community. Then pray for the pastoral work in the churches, and missionaries engaged in that work, and also for the Jamaica Baptist Missionary Society working in British Honduras.

# MISSIONARY RECORD

### Arrivals

20th August. Dr. and Mrs. S. F. Thomas and two children, from Udayagiri.
29th August. Miss E. M. Staple, from Quibocolo.
4th September. Miss J. M. Comber, from Bembe.

### Departures

18th August. Miss M. A. Hughes, Miss J. F. McCullough and Miss M. A. Stockwell, for study in Belgium.
19th August. Rev. L. J. and Mrs. Jell, for study in Belgium.
27th August. Rev. H. W. Nicklin, by air, for Barisal.
13th September. Rev. T. I. and Mrs. Bowen and three children for Udayagiri; Miss A. S. Binns for Rangamati; Dr. Joan Pears, for Berhampur.

### Birth

12th August. In Calcutta, to Mr. and Mrs. N. B. McVicar, a son, Iain Hamilton.

### Death

19th August. At Wallington, Miss A. M. Wilson, Congo, 1913 to 1948.

# ACKNOWLEDGEMENTS

(To 15th September, 1958)

### Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Anon., Liverpool, £5; Anon., Pinner, £15; Anon., £5; M.H. (N. Devon), Distribution of Scripture in India and Ceylon, £1; Anon., Bath, £1; G. Marshall "In Thanksgiving", £1; Anon. Hinckley, £5; "In memory of Gertrude Morris", 10s.; E. C. Allen, £20; Anon., £3 16s.; In memory of the late Mrs. F. Chilton, £18 1s. 6d.

*Medical Fund:* "To help leper children", TIM, £1; "In memory of Mrs. Cordwell", £1. In Jesus of Nazareth's Name to help leper children, 10s.; In memory of Margery C. and M.J., £1 5s.

*Deficit:* Anon., 4s. 6d.; "Gratitude", 10s.; E.C.B., £50; "A Brother in the Faith," 5s.; Anon., 10s.; Anon., £1; "A.M.", £1; "G.S.C.", £1; Anon. "Neath, Glam.", 5s.; Anon., £1; Anon. (Motherwell), £2; Anon., £1.

### Legacies

The following legacies have been gratefully received in recent months:

| | | £ | s. | d. |
|---|---|---|---|---|
| *August* | | | | |
| 13 | Miss S. Diddams ... ... ... | 813 | 1 | 3 |
| 15 | Miss E. S. Taylor ... ... ... | 400 | 0 | 0 |
| 18 | Mrs. E. M. Ginn (further payment on account) ... ... ... | 750 | 0 | 0 |
| 20 | H. G. Hughes ... ... ... | 100 | 0 | 0 |
| 22 | Miss S. B. Stephens (Mortgage Interest) (Translation £3 9s. 0d.) | 6 | 18 | 0 |
| 27 | A. Nelson ... ... ... ... | 85 | 18 | 2 |
| | Miss H. E. Marriott ... ... | 25 | 0 | 0 |
| | Miss B. Daniel ... ... ... | 300 | 0 | 0 |
| *September* | | | | |
| 1 | Miss L. G. Sheridan ... ... | 20 | 0 | 0 |
| | Mrs. W. B. Owen ... ... ... | 18 | 10 | 5 |
| | Miss J. M. Williamson ... ... | 50 | 0 | 0 |
| | Mrs. C. Shearer ... ... ... | 265 | 8 | 3 |
| | Miss E. H. Lane ... ... ... | 71 | 7 | 1 |

## EVANGELISM AND THE CHURCHES

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DECEMBER 1958

PRICE FOURPENCE

# Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

A Congo Nativity Play

(*Photo: C. Lamote, used by courtesy of* Envol)

# The Saviour of the World is Here!

THERE are many features of our Christmas celebrations which seem far removed from the harsh realities of life in 1958. Carols, greeting cards, and pictures have an idyllic quality suggesting beauty, peace, and plenty. Our services of worship and our parties at home can easily become means of escape from the sterner aspects of our experience.

How strange this is! There was nothing idyllic about the first Christmas scene. When Joseph and Mary arrived at Bethlehem for the census there was no room for them in the inn. Even though Mary was about to give birth to a child the only resting place that could be found for her was a stable. When our Lord was born there was no cradle for Him: He was put in a manger.

The stories in the Gospels reveal to us something of the general religious and political situation. As we read them we sense the fear and intrigue at Herod's court. And was not the news of our Lord's birth soon followed by a brutal order for the murder of innocent children? Joseph and Mary and the Babe were very quickly homeless refugees, fleeing for their lives.

THE true story of Christmas is not irrelevant to the world of today with its conflicts of colour and ideologies, its millions of hungry people and its thousands of refugees. It brings a message of hope to the disinherited and suffering. Mary's song, now generally called The Magnificat, is appropriate at Christmas time:

"*He hath scattered the proud in the imagination of their hearts.*

"*He hath put down the mighty from their seats, and exalted them of low degree.*

"*He hath filled the hungry with good things and the rich he hath sent empty away.*"

By His coming into the world as a servant among men our Lord has caused a revolution in thinking about the true dignity of man. By His incarnation He has forced men to revise their views about human nature, and about poverty, toil, and pain. Where His Gospel is known and accepted, by the power of His Spirit men and women begin to wage war against injustice, disease and want.

OUR Lord deals radically with the evils in the world by dealing with sin. We recall that Joseph was given this instruction concerning the naming of the Child about to be born: "Thou shalt call his name Jesus: for he shall save his people from their sins." So the Christmas story, before all else, is a message of hope and salvation to sinners.

Now just because the Christmas story is one which deals with suffering, evil and sin—which are universal, it is a story for the whole world. We cannot think about the first Christmas without being reminded of our missionary obligation. The Saviour of the World is here! The wise men who travelled from afar bringing their gifts for the Christ-child were the forerunners of those of many nations and races who would come to worship Him.

And was not Jesus born in Bethlehem in Judea? And was not His mother of the Jewish race, and Joseph a descendant of David, King of Israel?

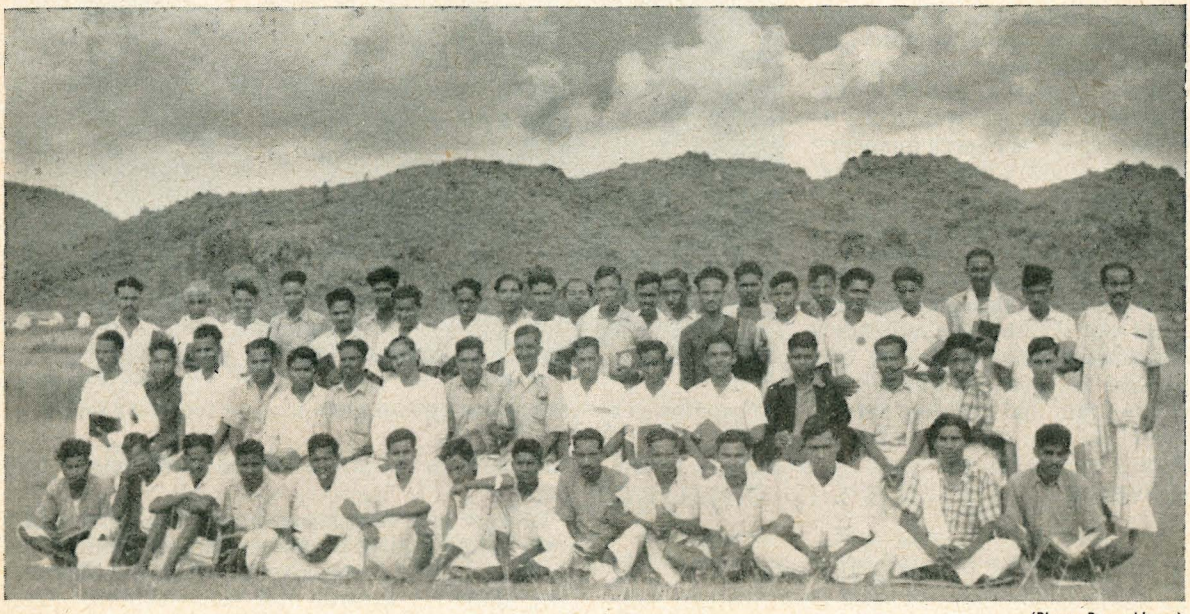
As we reflect on these facts we begin again to realize that our land was once a mission field, and that we owe to Christian missionaries of long ago all that we now enjoy and rejoice in through faith in Jesus Christ.

*(Photo: Bruce Henry)*

Mealtime at the training course for Christian leaders in the Kond Hills

# ". . . Competent to Teach Others"

By BRUCE HENRY



(Photo: Bruce Henry)

Kond Hills Christian leaders present at the course

SIXTY men attended a week's special training course for church leaders in the Kond Hills—men with a real sense of obligation to Christ's Church, hungry to learn more effective ways of serving, and anxious to discuss the things of God in fellowship with one another.

The Arthur Long Memorial Hall was admirably suitable for teaching sessions, but Mess arrangements were not so straightforward. Simple meals were provided, and, as the photo shows, were eaten out-of-doors. As there was no suitable indoor accommodation it was fortunate that no rain came, despite it being the monsoon season. A stroll through their ranks during mealtimes inevitably produced humorous remarks from the more witty brethren, in between mouthfuls of rice—especially when the camera appeared!

THE little hall was more than the scene of lectures, for at night it became the main dormitory. Its furniture was simple: table and chair for lecturer, blackboard and easel, numerous grass mats on the floor, and a book-display board. The books were Christian publications on sale. At the rear of the hall a marble plaque on the wall reminded us that the building was dedicated to the memory of Arthur Long, one of the earliest pioneers of the Kond Hills Mission.

Invitations to attend the class had been eagerly accepted. Here they were, then, a medley crowd, respected and valuable men in their churches; preachers of the Word, men who are bearing increasing responsibility for the Church. There were older and younger, experienced and inexperienced, with varying standards of education. They came from large churches and small; from lonely mountain villages and from nearby. Yet despite these varying circumstances they had a common sense of responsibility and eagerness to fit themselves for useful work. They were, in fact, "trustworthy men . . . competent to teach others".

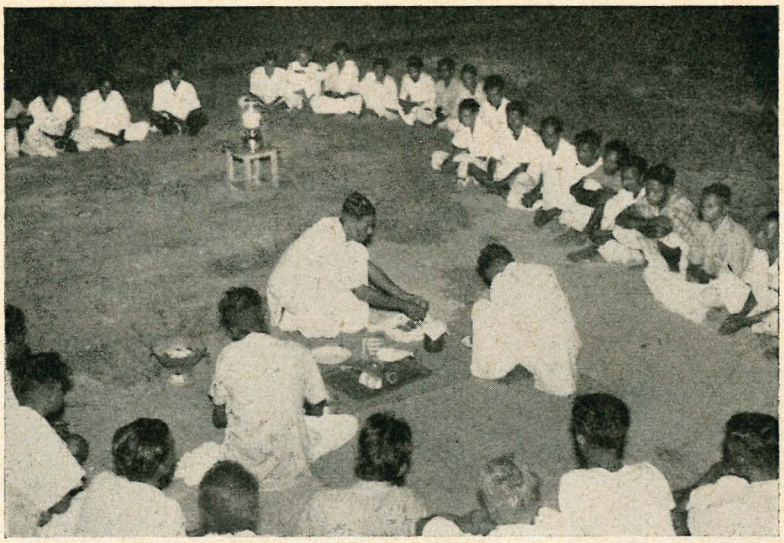
THE lecturers consisted of five local Kui men who took the lion's share of teaching, assisted by Frank Wells and myself. Three of them were trained ministers, one a schoolmaster, and the fifth a trained male-nurse from the Moorshead Memorial Hospital. These were the subjects taught:

(*continued on page 180*)

(*continued from page 179*)

How to study the Bible; preaching methods; expositions on Psalms 23 and 91; private prayer and public prayer; what is the Christian Church?; the responsibilities of elders and deacons; the responsibilities of church members; typical problems in churches, and how to deal with them; how to keep a simple record of church finances; simple first aid; common diseases of the body.

During the sessions ample opportunity was given for questions and discussion. Even a debate was arranged, though some of them took it rather too seriously! Recreational activities were organized for evening leisure, including film and filmstrip shows made possible by the portable electric generator presented by a Sunday school in England.



(*Photo: Bruce Henry*)

Pastor Joseph demonstrates how to make rice-bread for the Lord's Supper

FINALLY, let us watch the men sitting once again in the open air after dark, learning how to prepare the elements for a communion service. It is a spontaneous meeting at which Pastor Joseph is demonstrating, by the light of a pressure lantern, how to make rice-bread and how to prepare the lemon juice (in lieu of wine). He gives a running commentary on the significance of each aspect of preparation, even demonstrating the importance of washing hands before commencing preparation. The eagerness of his students to learn from him is matched with the joy he feels in being able to help them!

Because such men are competent to teach others every opportunity to train them is abundantly worthwhile, and forms a vital part of the Church's programme of growth and consolidation. This work is like a theatre stage on which Indians and European missionaries act together, with home supporters behind the scenes. When our particular part is played we must move off the stage leaving others to continue their part. Our prayers and planning and every endeavour should be so directed that as soon as possible these competent men, together with hundreds of others, might be enabled to carry on the work we started.

# Wants Department Embarrassed

Small and medium paper parcels, large tea-chests, and cartons of all shapes and sizes, have been delivered almost daily for a year or more to 93, Gloucester Place. During the last few months these parcels have arrived with even greater frequency. They have all contained "Wants": vests and cot covers, frocks and shirts, sheets and towels, knitting wool and pencils, bandages and gauze and dozens of other items all of which receive an enthusiastic welcome when they arrive at B.M.S. stations or hospitals in Congo, India or Pakistan.

Missionaries and members of the Headquarters staff alike appreciate very much all the loving service and prayerful interest which lies behind this ever increasing giving of materials and time. They cannot do other than give deep and warm thanks to the army of knitters and workers for whom the missionary enterprise has become a very personal thing because of the links thus made.

In the year April 1957—March 1958, no fewer than 332 tea-chests of "Wants" were sent; but this record has already been beaten for the present year. 314 tea-chests were packed in the first six months, into which, among other things, have gone no fewer than 7,562 knitted vests and 2,050 knitted or patchwork cot covers!

This is a success story. But now for a word of caution! We just cannot afford to send out this ever increasing amount of "Wants". During the financial year 1957–58 we spent £830 to get these gifts from the Mission House to the countries to which they are allocated. Already in six months of this present financial year we have spent £520 for the same purpose. If we continued to send "Wants" at the present rate, then we would spend a good deal more than £1,000 on this freightage during this current year.

(*continued on page 190*)

## More News of the Chinese Churches

Eighty-six-year-old Danish missionary Ellen Nielsen is still in China, living at Takushan in Liaotung Province. Before the Communists took over she had obtained Chinese citizenship. The Danish Missionary Society has recently received a letter from her, saying that she intends to stay in China until she "sets out on the long journey".

Miss Helen Willis continues to live and work in Shanghai. Of the little church in the compound where she lives she wrote recently, "We are hoping to have baptisms here tomorrow, seven young people and I hope two older women." Miss Willis is manager of the Christian Book Room.

## A Political Course

A political course for church leaders in Shansi, China, was held at the beginning of the year at Taiyuan. It lasted forty days and was attended by 97 leaders. It was under the direction of the Provincial Religious Affairs Bureau.

If the course was "victoriously successful" it was proposed to call a Christian representative assembly to institute a Shansi Provincial Three - Self Patriotic Committee with a view to further steps in the anti-imperialistic patriotic campaign.

## The Pioneers

According to Reuter there are 20,000 Christians enrolled in the eighty churches in Peking—an average of 250 members per church.

But not more than a quarter of these are to be found in church on an average Sunday morning.

There are also comparatively few children in Sunday school, for Sunday is the time for meeting of the Pioneers, a Communist movement for boys and girls. All under thirteen are encouraged to join the Pioneers, whose activities range from elementary classes in Marxism to campaigns for stamping out the four evils: rats, mice, sparrows and mosquitoes.

# A Student Says Thank You to our Missionaries

*The following letter was recently received by Rev. B. H. and Mrs. Thomas of the Ecole Grenfell, Yalemba, Belgian Congo. It was from one who had received medical attention there and had heard and responded to the Gospel.*

Dear Mama and Motei,

Today I am very pleased to be able to write you this letter to tell you my news. At present I and my family are well. From the time I arrived here I have been amazed to see very many people of the church in this village, whom I didn't even know before, greet me every day. I am truly amazed that this fellowship of the Church is really joining people in one, and uniting our hearts together.

The church people have told us inquirers, who have now been baptized, of the communion services at Lingungu.

Because of my being baptized my father is very happy, just as you were, and although he is not a church member, yet he has given me warnings and advice about worldly affairs in order that I should be a fit member of the Church.

My family was also very pleased when they saw my arm which was broken has healed just as it was before, and they were really amazed at the news I have told them about you. For all these matters they send you sincere thanks for your thought for me.

Yours sincerely,

MICHAEL.

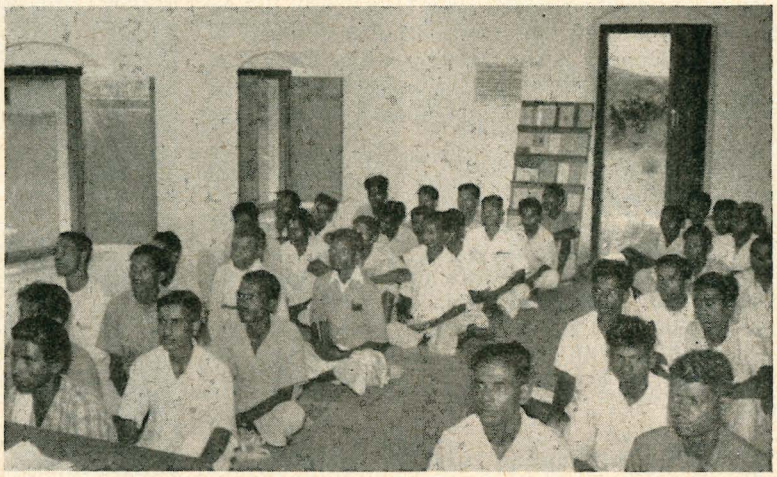
# Baptisms in Pakistan

News of baptisms in fairly large numbers comes from two areas—both tribal—and we rejoice with our friends in Rangamati and Rangpur at the harvest they are gathering in the name of the Lord:

| | | |
|---|---|---|
| Rangamati: | Mainimukh area ... | 61 |
| | Ullachari area ... | 31 |
| Rangpur: | Deulighat ... | 49 |
| | Chaitrahat | 4 |

Rev. Alex Somerville adds a note to the Rangpur figures:

"A great time of rejoicing in spite of the famine-like conditions in the south of our district. I have just heard that the women from Banihara have decided to go over on a 'teaching mission' to the Deulighat women. This was prompted by an appeal from Deulighat itself."



*(Photo: Bruce Henry)*

Kond Hills Christian leaders listen attentively to the lecturer

# All Must be Done in the Power of Prayer

By AUDREY WELLER

ON Sunday afternoon I had a lesson in evangelism from a former village evangelist in his home here in Bolobo.

"You must pray", he said, "with faith, repeating God's promises, especially His promise to send the Holy Spirit to those who ask. Never get tired of interceding, even though you do not see immediate results. You have enough experience of God's working in the past to give you patient faith even in these days. Pray, and *luba* (*luba* means to fish).

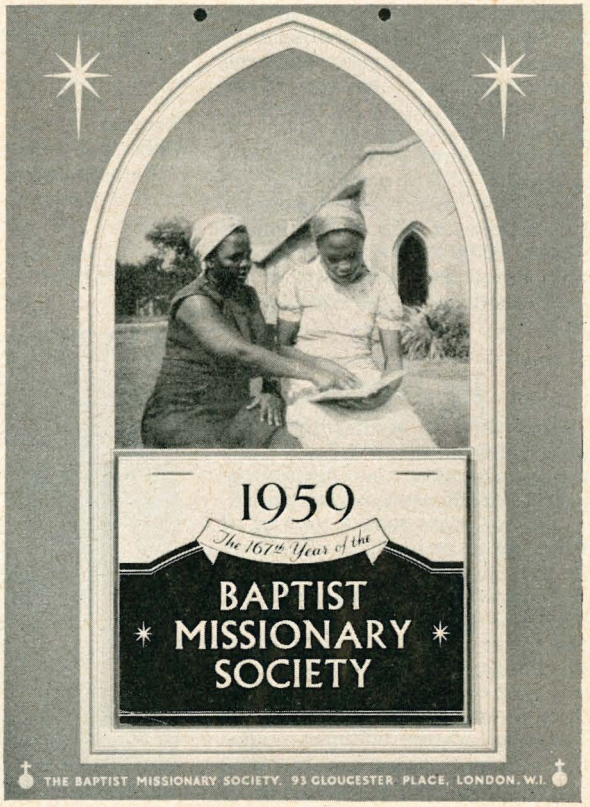
"Visit people in the village and always be on the look-out for opportunities: birth, and death, friends returning from journeys, illnesses and marriages will all give occasion for interpreting God's will to the people. When you go visiting, do it in a leisurely fashion, and look for an opening to give a teaching from the New Testament, and press it home. If you have had an opportunity of teaching, try not to leave before you have had a prayer together, because prayer is the important thing; it brings the power of God to bear upon your words."

"IF someone responds, and wishes to become an inquirer, that is the moment to clinch the challenge against all known sin. (We tend to enrol inquirers fairly easily, taking them at the point they have reached, be it deep or shallow, and hoping that as they learn more of the way of Jesus that they will align their beliefs with God's will: but he did not agree with that method.) The moment of that first decision is the moment when the will is most active, and therefore the inquirer should be challenged to have done immediately with all the works of darkness.

"I say to them", he said, " 'Well, you wish to accept God's gift of salvation from Jesus Christ. What are you going to give to Him? Your heart? Yes, your heart with all its sin. Your sin is what Jesus asks, because it is His work to do away with it altogether. Kneel and give to Jesus all your sins, one by one. He will nail them to His Cross, and they are done with for ever. He will give you His power for your everyday life, the power of the Holy Spirit'."

"PEOPLE will always need strengthening. I expect, if I went to England", he said, "I should find it very difficult to persuade people to give up all the little beliefs that would seem to me to be contrary to the Gospel, but that would be no reason for losing heart. The people who are able to stand and strengthen others will always be few in number and will have to put up with calumnies and jealousies. There is always need to shepherd the flock . . . but remember, the chief thing is that all must be done in the power of prayer."

Then we all joined in prayer, all the friends who had gathered on that Sunday afternoon in their sitting-room. What he prayed for missionaries was patience and perseverence and faith. He took and confessed all the weakness and sin of his own people, voicing their needs, the needs of the seven churches of the Apocalypse, and ending in confidence in God's trustworthiness, the sign of which is the Cross of His beloved Son.




B.M.S. Prayer Calendar for 1959. Have you sent for your copy?

# They Travelled Ten Miles to be Baptized

*At Fatehpur in the Palwal area of North India there has recently been a movement of the Spirit. This has resulted in conversions and baptisms. The thrilling story is here told by one of our missionaries working there.*

**By D. J. STYLES**

IT was a thrilling experience recently for some of us who live in Palwal to witness the baptism of eleven people from Fatehpur—one of the villages in this area. The baptisms did not actually take place in the little Fatehpur church, as unfortunately it does not boast a baptistry. The people went by tonga and train to Faridabad about ten miles away.

It was a happy and representative group which went in the Land-Rover from Palwal Church, consisting of men and women District workers, Salamatpur School Principal and children, and Hospital staff. On the way we picked up a group of Christian women waiting by the roadside outside Bhagola, a village four miles away. It was one of the times when we were glad that our Land-Rover was a big one.

(*Photo: D. J. Styles*)

Children of the Salamatpur school with their teacher

THE REV. F. J. MARTIN conducted morning service in the church of Faridabad, and the candidates were then baptized in the open baptistry outside the church. A crowd of spectators gathered, and we felt the witness was very effective. After the baptism a communal meal was provided.

The candidates were five men and six women, amongst whom were the parents of the baby who died whilst her mother was attending the Palwal Summer School for Village Women held this May. At that time the baby's parents were still uncommitted inquirers. We were unable to give the baby a full Christian burial. The realization of this fact, and the devoted nursing which the baby received by our friends at Rahmatpur seemed to have played a big part in bringing the parents to the point of full committal.

FATEHPUR is a village which until recently had seemed spiritually dead for some years. One sympathized with the pastor-teacher and his wife who worked with seemingly so little encouragement. Suddenly it seems as if the Spirit has fallen upon the Christian community there, and "great grace is upon all". Recently I asked the pastor-teacher's wife to what she attributed this revival on the human side. She is a woman of great practical gifts. Her answer was to this effect—"Do you remember the bundle of old clothes you gave me? I encouraged the women of the basti to come and, with the help of my machine, make clothes for their children."

Fatehpur has some very poor folk. I like to think that one channel for the work of the Spirit was the local Sewing Meeting. On the men's side I understand that it was Adult Literacy work.

(Photo: A. F. Schoorl)

Missionaries return to their posts. Mr. and Mrs. G. A. Nullis board their ship at the Royal Albert Dock for Leopoldville where Mr. Nullis serves LECO as a printer

# Overworked Hospital Staff is "Heading for Unpleasant Consequences"

The tiny staff at the hospital at the mission station at Bolobo, Belgian Congo, is feeling the strain of overwork.

One observer has reported: "Unless something can be done, this nucleus of a hospital staff is heading for unpleasant consequences."

The hospital serves a large district. The next hospital down the Congo is at Leopoldville, two hundred miles away. The next hospital upstream is at Coquilhatville, even farther away.

As there are only one or two small dispensaries capable of dealing with only very minor cases in the district, the Bolobo hospital is always more than full.

It would be absurd to quote bed-occupation figures. A patient has to be very ill indeed to get a bed. Every inch of floor space is covered by a patient on a rush mat or an ex-army blanket. Even the treatment rooms, the washing rooms and the junk store have patients on the floors.

Large numbers of patients occupy the grass outside the buildings or prop themselves against walls. They go into the buildings only to get medicines and to sleep at night in the corridors.

From 6 a.m. onwards, there is a never-ending stream of out-patients.

All this work is undertaken by two doctors, two sisters and a handful of African male nurses trained at Bolobo.

These people are also expected to do medical work in the district.

Here is a sample of the calls which come to them. A boy cycled forty miles to the hospital with a message that the nurse in charge of one the small dispensaries was seriously ill. One of the sisters set off in the station Land-Rover to attend to the nurse. In the hottest part of the day, she travelled over sandy tracks, marshes and insecure bridges. That errand of mercy took six hours out of her day.

# Medical Team "Depths of H

Conducted on a tour of Calcutta, by Rev. E. G. T. Madge, B.M.S. India Secretary, the Baptist World Alliance Medical team saw what it described as "the depths of human misery".

At Sealdah Railway Station, they saw the grossly overcrowded insanitary squatter camp of 9,000 refugees who "live hopelessly or escape by dying". These people "crowd like animals on the floor of the station or curl up in cardboard or grass-mat dog kennel size shelters along the fences outside."

Their only medical attention is a small government dispensary, open twenty-four hours a day. But this is like "one soldier pitted against an army".

The sick, aged and infirm lie on the floor of Sealdah station leaving scarcely a passageway for passengers to and from the trains. Those who are able beg from the travelling public.

The team saw people "obviously in their last extremity, without any person to cover their nakedness or curtain their last moments".

Later the team visited some of Calcutta's hospitals. They found

# Plans are Ma for Great Evan

Arrangements are now being made by the Jamaica Baptist Union for a great evangelistic campaign to be held during March 1959.

Keen interest in the venture has been shown by friends in the U.S.A. Rev. Jerome P. Owens of Jena, Louisiana, with his wife, visited Jamaica to see what the plans for the campaign were like so that he could decide whether or not to advise his church to give support. After a tour of the island he was satisfied and promised aid.

Women workers in the U.S.A. have expressed their willingness to travel to Jamaica at their own expense to confer with the Jamaica

## is Shocked by man Misery"

that few hospitals had beds for the hopelessly sick. They take only those who have a chance of recovery.

In Calcutta's University Hospital they visited an orthopaedic ward, where not only were there two rows of beds set closely together with their heads against the walls, but also a row of beds in the centre, and patients on the floor.

Rev. E. G. T. Madge told the team later, "It is easy to compare the best in the United States with the worst in India", and reminded them "that India has made remarkable progress in the short time of its independence and is earnestly planning to improve the health of its people".

"Remember," he said, "that there are not enough hospitals, and this hospital takes everybody brought to the doors. The reasoning is that it is better that a sick person receive treatment on the floor than that he be turned away without medical care."

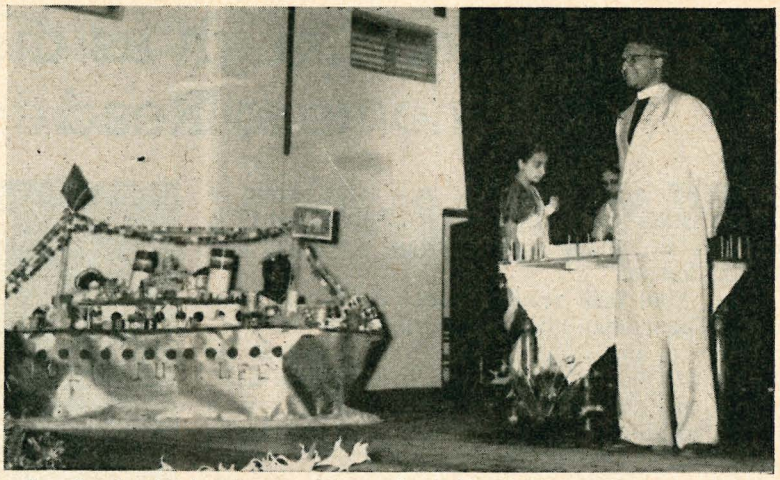
Calcutta's problems of overcrowding have been intensified by the influx of refugees from East Pakistan—and a constantly increasing population.

## de in Jamaica elistic Campaign

Baptist Women's Federation with a view to giving assistance.

Two students of the Jamaica Bible School have been engaged to do preparatory work for five months. So far they have worked in St. Mary, Portland, St. Ann, and Hanover. It is hoped when their term of service is at an end to appoint a full-time evangelist.

An appeal has been made to the churches by the Chairman of the Crusade (O. T. Johnson of Oracabessa) and the Secretary (R. S. Muir of Ocho Rios) to take the initiative in forming prayer cells or groups "in every church and in all homes and at work-places where Christians can meet."



Rev. Stephen Welagedera speaking at the Golden Jubilee celebrations of the Matale School, Ceylon. *See news item below.*

## Memories of a Happy Christmas

How do they celebrate Christmas overseas? These reports of festivities last year will help our readers to understand what will probably happen this month:—

The community met for worship at 9 a.m. Then, on the Green, a Lushai Father Christmas, wearing spectacles and followed by his jeep, passed between two rows of cheering children to a much-ballooned Christmas tree. Here he distributed gifts. Sports followed. Next came dinner, eaten with fingers in the open. After another service at 6.30 p.m., everybody went their own ways—the missionaries to listen to the radio from London . . . Serkawn, Assam.

\- - -

On Christmas Eve we sang our way under the moon and a brilliant Venus to the nearby villages—swinging our lanterns and singing the old carols beloved to Congo Christians as they are to you. Returning, we stole softly into the fine old church, beautifully decorated with palm fronds. Nine groups each sang in a different language. This is the one occasion on which we missionaries sing in English—much to the delight of our African friends . . . Yalemba, Belgian Congo.

\- - -

The day before Christmas we allow as many of our African staff as possible to be off duty to go to the forest to hunt for their Christmas dinner. It is good fun to see the nurses, who are usually so clean, come back tired and very grubby—sometimes happy and sometimes not, according to the catch . . . Pimu, Belgian Congo.

### Ceylon Celebrations

Rev. Stephen Welagedera, one of our Singhalese pastors, is also manager of the Matale School. In the photograph he is seen speaking at the Golden Jubilee Celebrations of the school.

In the background, two of the schoolteachers can be seen fixing the candles on the celebration cake. These were later lit by representatives of various organizations.

Both parents and children loaded gifts on the model ship in front of the picture.

Miss Vera Armond, a B.M.S. missionary in Ceylon, is Principal of the Matale School.

# Women Laugh as they Learn to Read

THERE is merry laughter as a large group of Christian women in a village in the Kond Hills of India sit on the floor to begin a reading and writing lesson.

They hold their reading books open with their toes. The woman missionary cannot do that!

Some of the students have walked five or six miles, with babies on their hips, to attend the class.

The missionary has set out hoping to give a lesson to about twenty women. Over sixty have turned up.

Men of the village came for the devotions with which the class opened. Some of them "forgot" to leave when the teaching began.

Then a baby squalls louder than usual. The mother hands the child to the father, telling him to take it and go away because "this is our class".

There is more laughter as a perspiring hand takes a pencil for the first time and colours-in the letters of a Scripture text already learnt by heart. Later, the text will be stuck on a home wall.

CLASSES like this are a new development. For a long time, two-week residential courses have been held at the Udayagiri, Orissa, mission station during the hot, dry season of April and May when the women cannot work in the fields. These courses have been arranged for pastors' wives, women deacons and teenage girls.

The results have been good. But only about thirty or forty students a year have shared in them. That has hardly touched the fringe of the illiteracy problem among women in the growing Christian community.

Discussions with church leaders showed that women who are keen to learn can set aside a day and a half each month to attend a local class without seriously interfering with their economic life. This economic factor had to be carefully considered because the people are extremely poor. As they eat today's meal, they have neither tomorrow's food nor the money to buy it.

Three village-centred classes are now being held each month. The enthusiasm has been tremendous. Preparations are being made for several more classes.

From these village classes, the most suitable students will be selected to attend courses at the mission station in the hot weather. Afterwards, it is hoped, they will be able to assist in teaching local classes.

A corner of the exhibition

## THE B.M.S. EXHIBITION

On a dark, misty November evening a group of men stand chatting just inside a large and bare looking Baptist church hall. Outside, two men cast glances in the direction of the main road. "Here it comes," says one, as a large maroon pantechnicon appears. The group in the hall surges on to the pavement as the van draws to a halt.

Soon the scene is one of activity as the hall is gradually filled with brightly painted exhibition courts and display stands containing hundreds of photographs and illustrations, high pillars with large illuminated colour transparencies, fluorescent lighting, working models, cables and lamp fittings, books and a hundred and one parts that combine to make the great B.M.S. Exhibition "None Other Name".

Within two hours, the Exhibition is erected and the helpers are enjoying an unofficial preview of a modern presentation of the missionary task today.

For ten months of the year, this is happening somewhere in Great Britain once, and sometimes twice, a week, as the Exhibition tours the country. Since its construction in 1957, under the leadership of the Rev. Edward Holmes, it has visited over thirty centres in England and Wales, normally staying for three days at each. Plans are being made for a Scottish tour in 1959.

Demand for the exhibition is very great and it is already fully booked for the whole of 1959, and part of 1960. Centres to be visited in 1959 include Truro, Plymouth, Torquay, Exeter, Dorking, Lowestoft, Hull, Slough, St. Albans, Kettering, Clacton, Huddersfield, Walthamstow, Luton, Canterbury and Tunbridge Wells.

# African Church Stands up to Heretical Movement

THE church at Thysville, Lower Congo, is standing up well to the heretical "prophet movement". In an interesting letter, Mrs. B. J. Fulbrook writes of the work which she and her husband, the Rev. Walter Fulbrook, are doing in the area, and in particular, of what they are trying to do to combat this heretical movement.

She writes hopefully of the church, which is well attended, and says that there is no need to fear that the "prophet movement" has killed it. But the movement remains a menace and the local Christians need constant warning against it.

Under the leadership of Mr. Fulbrook the local church is beginning to take the offensive. Recently "a terrific onslaught" was made on the native town, and nearby villages, by a preaching campaign. The Land-Rover equipped with loudspeakers was used for this and the Word of God was proclaimed in the many market places. Among those listening were many "Kimbangu Simon" adherents.

ENCOURAGED by this campaign, and the teaching of the missionaries, the local Christians have begun to accompany the missionaries in their visitation among the people. Previously they feared that by associating with members of the heretical sect they would be accused of heresy themselves, and hence did nothing to try to win them for Christ.

During a recent visit to the native town, a deacon—who was acting as guide—tried to discourage Mrs. Fulbrook from visiting a certain home, for the woman who lived there was a "Kimbanguite". But this seemed all the more reason for calling. After some discouragement from the woman herself, a chair was eventually placed on the veranda, and she—and the crowd which had gathered—listened to the missionary. The woman objected "I do still trust in Christ as my Saviour, but I think Kimbangu came to help us, especially in this country."

Faced with a direct alternative between choosing Christ or Kimbangu, she obviously wanted to "sit on the fence". Mrs. Fulbrook therefore talked about the verse "there in none other Name given among men, whereby we may be saved" and explained how there is no Saviour but Christ. Then they all sang the hymn "Jesus only is the Saviour" and Mrs. Fulbrook prayed.

Mrs. Fulbrook goes on to say how wearing such meetings can be—but they give great joy for they bring their own reward of the Good News faithfully proclaimed.

SHE also tells of the other work in Thysville, including evangelism amongst soldiers in the local army camps. The evangelist, recently come from Bible School, has been a great help in this work. Although short of stature, he has a commanding voice and uses it to good effect in preaching. He also gets on well with the soldiers. At a recent service use was made of tape recordings of hymns and an address in Lingala.

In the Hardy Army Camp, the church building is "second-hand", having been previously used by the Roman Catholics. The Protestants are next on the list for a new building, but the present "second-hand building" makes no difference to the fervour with which the congregation worships.

The Police Training Camp is visited regularly, and the missionaries always get a warm welcome —as they do too in the prison, where Mr. Fulbrook conducts regular services. The State Hospital comes in for visitation, usually on Sundays, but sometimes in the week too, if there is someone seriously ill, or otherwise in special need of Christian consolation.

Occasional services for the small European Protestant community are also held.

MRS. FULBROOK also says how much they appreciate their occasional relaxation—visits to friends' houses in the native town. "The Thysville folk are most friendly" and one in particular always opens wide the windows of his home, whenever they visit, as a mark of respect to the open-air-minded English! Mr. and Mrs. Fulbrook appreciate the gifts of the *Readers' Digest* which come through the Missionaries Literature Association, and read it when they have time to spare.

As you see from the above, Mr. and Mrs. Fulbrook have a very heavy programme of visitation and preaching to carry out in Thysville. In the course of this they meet many problems. Remember them in their pastoral work, and pray particularly that the church under their guidance may stand firm in the faith, and the proclamation of "None other Name" may lead many to the feet of the Saviour.

# Blind Mrs. Sung

By JESSIE BELL

"WHEN I had my eyesight I did not know I was blind; now I am blind, I see." These words were spoken in our women's gathering in San Yuan in 1922, by one of our church members, when someone pitied her for her loss of sight. She said, "I used to attend service, not because I needed to be saved, but because I wanted a little excitement, and when urged to become a Christian, I did not feel my need of a Saviour. It was after I became blind that I began to think of the mercy and love of God."

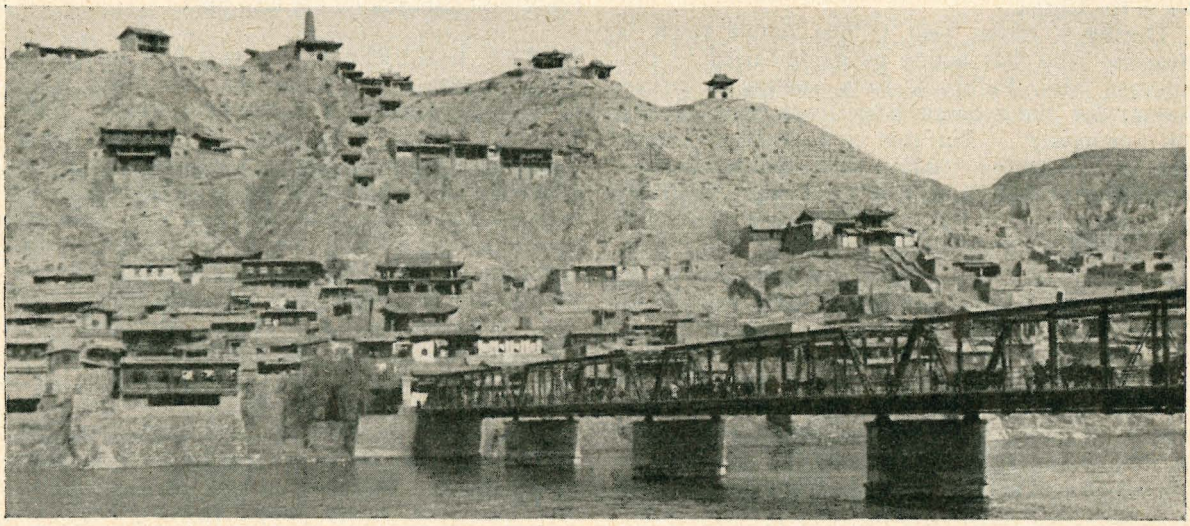
Mrs. Sung had been baptized some two years earlier, and had proved a good and earnest Christian. It was good to see her at the Sunday services, and at our women's meetings she was a real help and inspiration, joining in praise and prayer with a quiet confidence and hope. She would persuade anyone able to read to teach her hymns and portions of Scripture.

ONE day she was sitting in our preaching place when I was teaching Phonetic Script, and the women were rather slow to read—it was a very hot day. I had been going over the same thing again and again, and I said, "I wish Sung Ta Sao could learn; she would be a quick scholar." Then in my mind flashed the question, "Why not teach her the Braille system?" I spoke of this and the Bible-women said, "In our C.E. Topic book it speaks of a blind man being able to read and teach others." There and then I determined to write for a Braille lesson book that very day.

In a month's time Mrs. Sung was learning to read the Union Braille system. Her progress was rapid. All the hot summer days she came daily for a lesson. She quickly learned the alphabet, and day by day she worked hard at the Primer, and the first chapter of Mark. Soon she required no help, but was enjoying the Gospel of Matthew, of which she had a whole copy. It was easy to teach her as she had a good memory and a true touch.

SHE used to read her gospel aloud in the home where she was the only Christian. I looked forward to the time when she could teach others who were blind. I believed she would be the means of bringing light to many dark, dreary and hopeless lives.

To see her sitting with serene face, and hear her repeat her golden text, was a great help to those about us, who could only think of the blind as the saddest and most hopeless in the world. Her favourite hymn was: "Let us with a gladsome mind", which she could repeat from memory. Newcomers marvelled and looked at her intently, thinking she must really be able to see. She was, in truth, a daily sermon to us of trust and faith and hope.



The famous American-built bridge spanning the Yellow River at Lanchow, North West China

# "Depressed Class Mentality" is Hard to Break Down

New figures for 1957 show that the Baptist Union of North India has 37 churches and 2,025 members.

The Baptist Union of Bengal has 85 churches and 3,563 members.

In Orissa, there are 222 churches and 12,282 members.

The North India Field remains a difficult one. Converts are few and reports complain of "lukewarmness" among third and fourth generation Christians. Some of the churches are "rent with division and strife". There have been occasions when disputes have led to physical violence. And there is little zeal for evangelism.

Here is an observer's comment on the situation:

"It has to be remembered that the Church in this area has been drawn from the outcaste and low-caste population. It is still terribly poor.

"The 'depressed class mentality' still shows itself in many ways—in a fear of Hindu brethren, in a fear of being charged with proselytizing, in a lack of initiative and wanting to have everything done for them.

"The fact that there is a Church at all is a triumph of the Grace of God and within the Church there are rare souls before whom one stands in amazement at what is being wrought in them and through them."

# Reliable Bible Film Strips

Educational Productions announce that their series of twenty-three colour filmstrips on the Books of the Old Testament are now available boxed in sets at reduced prices.

The sets are so priced that there is a saving of twenty shillings on a set of five, and twenty-four shillings on a set of six. It is hoped that this will go some way to meeting the financial difficulties which often restrict the use of visual aids by religious groups at home and by missionaries overseas.

The strips have been grouped into sets which follow the four most important themes in the Old Testament.

GENESIS

Abraham
Abraham and Isaac
Isaac and Jacob
Jacob and Joseph
The Story of Joseph, 1
The Story of Joseph, 2
(Six guineas per set)

THE EARLY KINGDOM

The Story of Exodus
Moses, Part 1
Moses, Part 2
The Story of Ruth
King Saul
(Five guineas per set)

KINGDOM OF DAVID

Saul and David
King David, Part 1
King David, Part 2
King Solomon
Elijah and Elisha
Ezra
(Six guineas per set)

THE PROPHETS

Nehemiah
Isaiah
Jeremiah
The Story of Daniel, Part 1
The Story of Daniel, Part 2
Ezekiel and Jonah
(Six guineas per set)

Single filmstrips are still available at the usual price of twenty-five shillings: full details of them all, and preview copies, are available from the publishers at East Ardsley, Wakefield.

## The Peace Gun!

During their world tour members of the B.W.A. Medical Team demonstrated the use of a new medical jet injector.

This "peace gun"—as they like to call it—injects vaccine with jet-like force from a gun into the skin. There is no needle and very little sting.

In Rangoon three members of the team gave typhoid injections to 486 schoolchildren in about half an hour.

If it were to be adopted by the countries of Asia, this new weapon would have tremendous potentialities for wiping out disease.

Ina Disengomoka (aged 15) of Leopoldville prepares for the winning high jump at the Ghent sports stadium, Belgium, where she competed with some of the finest young Belgian athletes

## Hurricane Damages Missionary's House

In the middle of September a baby hurricane swept through part of Port of Spain. It almost took off the roof of the house next door to Mr. Suter's, and actually carried off the roof and walls of some Government offices at the bottom of the same street.

There were gaping holes in Mr. Suter's roof which was made of sheets of galvanized iron. These sheets were wafted through the air like paper pamphlets in a storm.

## General Committee

Nominations for the General Committee must be received by the Officers not later than 15th January, 1959. They may be made by members of the Society, contributing Churches, Auxiliaries of the Society, London Baptist Missionary Union, Baptist Unions and Baptist Associations.

# Letter from New Delhi

No. 9

By R. F. TUCKER

SOME months back the Government of India published *Facts about India* which has 266 pages of information. The three sections deal with general subjects such as geography, people and constitution, with economic subjects which touch on the Five Year Plans, Trade, Finance, Health and Education and a valuable section on Culture which briefly describes Festivals, Painting, Dancing, Music and Sport.

Obviously such a range of subjects cannot be dealt with comprehensively in a book of this size but for anyone interested in India this gives an excellent introduction for the modest sum of four shillings. I am sure the Carey Kingsgate Press would be glad to supply a copy if you were seeking one.

I HAVE just been looking again at the five pages given to Festivals, for this is undoubtedly the festival season (and will be when you read this).

A few days back there was Rakshabandhan. *Facts about India* gives us this information:

"It commemorates the occasion when Sachi, the wife of Indra, tied a sacred thread round her husband's wrist after he had been defeated by the *asuras* (demons). This amulet gave him added strength and power so that he returned to the fight and triumphed."

The custom is for sisters to tie around their brothers' wrists similar threads, often of gold tinsel, say some prayers and give him some sweets, thus symbolically placing "her honour in her brother's keeping" and he in turn pledges to protect her.

LATER in October is the festival season of Dusserah which is celebrated in different ways in different parts of India.

In North India it is a time of pageantry and on simple stages local talent, almost in Shakespearian style, re-enact stories from the Ramayana and on the great day of the feast effigies of the Demon King and his followers are burnt, fireworks explode and there is tremendous jubilation. In Delhi the celebrations are on the grand scale and tens of thousands gather on the Ram Lila grounds night after night.

In South India houses are decorated with clay dolls representing gods and others and worship of tools for different occupations forms part of the ritual.

In Bengal it is the Durga Puja when the Goddess Durga is taken out and immersed in the river.

THEN there is Diwali, the festival of lights, which celebrates the homecoming of Rama after he had defeated the Demon King. It is a very picturesque festival especially at night when homes are lit with innumerable little oil lamps placed in every conceivable position.

New Delhi again celebrates with illuminated buildings; and the President's House is usually a mass of tiny lights arranged tier upon tier on the steps leading up to the entrance. It is the time when houses have an annual "spring clean", are white-washed and rubbish thrown away. Children receive presents and visits are made between friends and relatives.

*FACTS ABOUT INDIA* states, "As a rule, they (i.e. the festivals) commemorate events of moral and spiritual significance in the lives of the gods and goddesses of mythology as well as legendary heroes and heroines."

There is much that is pleasant in these festivals and we see the continual battle between good and evil . . . but those words "mythology" and "legendary" stand out in my mind. Here we see the difference and the challenge of Christianity.

Our festival of Christmas commemorates the birth of the historic Jesus, the "second Adam to the fight". The battle between good and evil is brought into the plane of real life. How great should be our rejoicing!

## Wants Department Embarrassed

(*continued from page 180*)

In view of all our other financial commitments we believe it would not be right to do this, unless, of course, that amount of money were given to the Society for this specific purpose.

People who send "Wants" *are* encouraged to send something towards the cost of freightage, but in this first six months of the financial year only £190 has been received towards the £520 already spent.

We therefore request that, wherever possible, a monetary contribution to cover the cost of freightage be sent with the gifts, provided, of course, that this is extra money. It costs about one shilling for every pound of weight.

At the meeting of the Wants Committee held in early October it was further decided to ask our friends to send us fewer "Wants" gifts, at least for a few months, and for the time being no secondhand clothing at all.

# FELLOWSHIP IN PRAYER

**(Based on the Prayer Calendar)**

30 *November–6 December:* Pray this week for Officers and Committees of the Jamaica, and Trinidad and Tobago Baptist Unions, and work among women and young people in Jamaica. Also pray for evangelistic and pastoral work in Trinidad, in Port of Spain and the south of the island, and missionaries and pastors engaged in that work.

7–13 *December:* Remember in prayer the Council on Christian Literature for Overseas Chinese, its work in Hong Kong; the Malayan Christian Council Literature Commission, and Christian work among Chinese in Malaya and Calcutta. Pray too for the pioneering work in Brazil, and officers and members of the Baptist Convention of Paraná State, Brazil.

14–20 *December:* This week we are asked to remember in prayer co-operative missionary agencies—the International Missionary Council, the Conference of Missionary Societies of Great Britain and Ireland, and the National Christian Councils of China, Malaya, Pakistan, India, and Ceylon, the Congo Protestant Council, and Evangelical Alliance of Angola. Also pray for the work of the World Council of Churches.

21–27 *December:* While we rejoice in our own celebrations of Christmas, let us praise God for Christians throughout the world who are also celebrating Christ's birth, particularly new converts. Remember in prayer missionaries on furlough, reunited with their families, and missionaries on the field, separated from their loved ones. Pray especially for missionaries' children at Eltham College, Walthamstow Hall and other schools in this country, and their guardians and teachers.

28–31 *December:* Remember with thanksgiving those missionaries who during the year have been called home to God, praising Him for all they have done for His Kingdom. Give thanks for all that has been accomplished overseas in Christ's Name, and seek forgiveness for opportunities neglected. Pray too that our churches may close this year with thanksgiving for blessings received, and begin the New Year with renewed consecration.

# MISSIONARY RECORD

### Arrivals

8th September. Miss B. D. Grindley, from Palwal, by air.

16th September. Miss A. Wilkinson, from Yakusu; and Rev. A. R. and Mrs. Neal, from Bandu, by air.

22nd September. Miss D. A. Catley, from Palwal.

13th October. Rev. L. J. and Mrs. Taylor, by air, from Léopoldville.

### Departures

29th September. Rev. C. A. G. and Mrs. Austen, for Lingungu, by air.

4th October. Miss I. V. Wright, for Udayagiri; Miss E. R. Lewis, for Delhi; Miss M. Freye, for Bhiwani; Miss O. M. Rowett, for Balurghat; and Miss F. A. Soddy on a visit to her parents.

7th October. Rev. R. F. B. and Mrs. Preston, for Rangpur; Mr. and Mrs. E. H. McDade, for Ghaziabad; Miss M. C. Moon for Ceylon; and Miss A. Bean, by air, for Yakusu.

11th October. Rev. R. F. Bottoms, for Delhi, after a visit to Fiji.

17th October. Miss S. M. LeQuesne, Miss K. P. Archer, Rev. A. G. and Mrs. Lewis and child, for Barisal; Miss J. Pullin, for Dinajpur; Mr. and Mrs. D. J. Stockley and two children, for Khulna; Rev. R. L. and Mrs. Morgan, for Delhi; and Mr. and Mrs. L. R. Hazelton, for Calcutta.

### Birth

18th September. At the London Hospital, to Dr. and Mrs. E. H. Wyatt, a son, Michael Graham.

### Death

26th September. At Harrogate, Dr. Wilfred Stephen Flowers, China Mission 1927-49. Honorary member of General Committee.

# ACKNOWLEDGEMENTS

(To 21st October, 1958)

### Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Per *The Baptist Times*, 10s.; Anon., Birmingham, £2; "Teenager", £1; M.P.S., £100; Anon., £5; a Farm Hand, 10s.; R.A.C., £4 4s.; Anon., £1; In memory of Rev. J. E. Compton, £1.

*Medical Fund:* "E.S.", Bournemouth, £20; Anon., for lepers, £1; To help lepers, £1; A Farm Hand, 5s. 9d.; Anon., £5.

*Deficit Fund:* "M.R." Thanksgiving, 10s.; E.R.E., £10; Anon., £4; R.C., £10; Anon., £1; "Laid Aside", £5; E.F., 10s.; "A Widow's Mite", £1; Anon. (Sale of Pearl Fruit Knife), £1; J.G.M., £7; Anon., 10s.; "Teenager", 10s.; "The Third Mile", 10s.; Anon., Colchester, £4; Anon. (Sutton), £10; Anon., Sutton Coldfield, £5; Anon., £1; A. E., Wales, £1; Anon., 10s.; In memory of O. C. Thomas, Aldwick, £1; Anon., £5; L. M. Harris, £5; Anon., £5.

# BOOKS FOR CHRISTMAS GIFTS

## BRITISH BAPTISTS IN CHINA

H. R. WILLIAMSON **21s.** (postage 1s.)

A book which all who are interested in the B.M.S. will want to read. Dr. Williamson has used his intimate knowledge of the Society and of China to produce a graphic and comprehensive account of the work, set in the political background of China. A handsome volume, with illustrations, which will make a welcome gift.

## IN THIS WILL I BE CONFIDENT

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The author has gathered together prayers and poems from many sources, with appropriate Scripture texts, and has linked them by his own short and helpful comments on many aspects of daily life. The result is a book which will contribute to confident living.

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J. M. MATTHEWS **7s. 6d.** (postage 7d.)

This book breaks new ground in the literature on Congo, being an account of general missionary work in the Lingungu district. A fascinating story, written from personal experience and based upon the every-day life of the people.

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